THE COMMONWEAL

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DEMOCRACY'S SELF-DICTATORSHIP

IF THERE is a politician who more than any other politician in this country holds the confidence of the public, one who is a statesman as well as a politician, and a Democrat who really believes in democracy and its processes—surely his name is Alfred E. Smith. Hence, when such a man tells his fellow countrymen, as he did at the Catholic Conference on Industrial Problems in New York, that the time has come for the American democracy—and by that term, on this occasion, he meant all Americans, irrespective of parties—to summon up and use its innate power of concentration of authority in a temporary dictatorship, for emergency purposes, it seems to us to be one of the most conclusive proofs of the serious nature of our national crisis which so far have been advanced by any American. For Al Smith is a realist in democratic government. He knows it through and through, root and stem and flower: comprehending its ideal, believing in it, and giving the best energies of his life to realize it. Yet this is what he says:

"Now, I say, and I've said it all along, that in a depression we're in a state of war. This stagnation of business, or whatever you call it, is doing more damage at home to our own people than the great war of 1917 and 1918 ever did. The only thing to do is to lay aside the red tape and the regulatory statutes and do what a democracy must do when it fights. And what does a democracy do in a war? It becomes a tyrant, a despot, a real monarch. In the World War we took our Constitution, wrapped it up and laid it on the shelf, and left it there until the war was over."

In its introduction to the news article quoting Mr. Smith, the New York *Times* summarized his remarks by saying that, "Mr. Smith declared that the stagnation of business had wrought more domestic havoc than two years' participation in the World War, and declared war-time measures were needed to fight it, even at the cost of temporary sacrifice of democratic principles."

What Mr. Smith had specifically in mind, when he spoke at the Catholic Conference, was the matter of providing work promptly for the unemployed through the use of the funds of the Reconstruction Finance Corporation. He described, as only he can do, from his own unexcelled experience, and with his unique vividness, the mess of red tape, the tangle of bureaucratic procedures—the whole dreary business of what Dickens immortalized to damnation under the name of

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the Circumlocution Office—which holds up and frustrates all attempts to launch public works speedily and widely. And he demanded the appointment of a Director General of Public Works, with power to cut through red tape and scrap hampering statutes, if the Reconstruction Finance Corporation was ever to become an effective weapon in the war upon the depression. But the general principle enunciated by Mr. Smith, namely, that we are in a crisis equal to that of the World War, and that democratic dictatorship is necessary, has a much wider field of application than merely to the subject of public works. It embraces the whole terrain of government.

The question is now squarely before Congress. The Democratic leadership in the House has put forward a program designed to give President-elect Roosevelt the powers of a virtual dictatorship to reorganize the government, reduce federal expenditures and balance the budget without additional taxes. According to the New York *Herald Tribune,* an assay of the proposal discloses that it would grant such power to the next President as follows:

"To abolish any major department in the government or any of the independent boards or commissions.

"To reduce all contractual or statutory obligations, including veterans' payments, salaries or wages, ocean or air contracts, and to dismiss employees.

"To hold up specific congressional appropriations for public works, rivers and harbors, and impound the funds in the Treasury.

"To make these changes effective immediately upon the issuance of executive orders without waiting for any approval or disapproval by Congress.

"The only way these orders might be set aside would be by enactment of a joint resolution of Congress after they were under way, and that resolution, amounting to an act of Congress, would be subject in turn to the customary presidential veto, which could be overturned only by a two-thirds vote of both Houses of Congress."

According to various newspaper comments, the proposal has a certain amount of Republican support. One Republican leader, however, Representative Snell, of New York, "expressed astonishment when informed of the program. 'We are not ready for a Mussolini yet,' he said. 'If we are, then why not abolish Congress?' "

But Mr. Snell's astonishment seems a little bit naive, in view of the fact that the evident necessity for a great concentration of executive power has been obvious for months. Nor is there any question of a Mussolini in the present proposal. Signor Mussolini did not accept power granted by a representative body, for a special purpose, in an acknowledeged emergency, for a limited period. He formed an army and set out to march upon the capital of his country, for the express purpose of overturning the representative form of government, and substituting for it a dictatorship based upon an entirely different sort of foundation—that of the corporative state.

The American situation is different. What has at last emerged out of the sorry confusion of the present session of Congress is a plan for a definite application, a congenital extension, of the true powers of a representative system of government. In the American nation there has been developed an unequal, unbalanced, and at times conflicting synthesis of the three main principles of just government, namely, the democratic, the aristocratic (or oligarchical) and the monarchical. Ordinarily, the first two principles prevail, in a somewhat uneasy partnership, yet there always has been a goodly element of monarchical power granted not expressly, but none the less certainly, through traditional usage and accepted custom. This power has resided in the hands of Presidents, governors, and the mayors of the larger cities. All these officials have represented the whole body of the peoples of the nation, or of the states, or of the greater municipalities, in a way only comparable to that wielded by monarchs —not absolute, or despotic princes, but princes of a limited, constitutional order. It is this sort of power, always inherent, and used in its fulness during the World War, that is being revived now at Washington.

That the proposal will be the salvation of our tottering society if accepted and placed in the hands of Franklin D. Roosevelt is the firm conviction of an increasing number of citizens who now appear to have found a leadership in the Congress itself. We believe that the proposal should be adopted and that the whole nation should give support to Mr. Roosevelt in its application. Government of the people, by the people, for the people, can operate in an emergency much more effectively and justly through one man definitely entrusted with that task by the people themselves, than it can through the usual channels of the time-consuming processes of the Congress. To save time now is of the very essence of our problem.

WEEK BY WEEK

DISCUSSION of war debts changed a little during the past week when it became known that President-elect Roosevelt has been negotiating personally with responsible Britishers. The New York *Times* even intimated that Mr. Ramsay MacDonald himself was at the other end of the wire. Truculent pronouncements by the Chamberlain group were suddenly abandoned in favor of rumors that Britain would propose a "lump sum payment." At any rate, it seems that London's "request" to Washington will not be quite so laconic as was predicted a week ago. Meanwhile the official agenda for the approaching World Economic Conference have been published, indicating at least the major propositions which such a meeting could discuss. Convincingly enough the experts hold that the chief requisites are: the restoration of the gold standard as indispensable to any increase of confidence in the world economic outlook; the promotion of the free movement of gold and of

Debts and Other Matters

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credit; and the reduction of the blockade against an international market for goods. That is, to our minds, a sound and commendable program. From the point of view of the United States every item is important, though of course the "international market for goods" is the most controversial.

THOSE at the periscopes thought they could discern, during the past week, evident preparations for a Fascist system of government in the Reich. The declarations made by Hitler himself reflected confidence and willingness to prophesy. No particular program was announced by the Cabinet, but it was made clear that something like a "five-year plan" would be outlined soon. Apparently it has also been assumed that the accession of Hitler to power would strengthen "good feeling" between Berlin and Rome. The matter is of some importance because recent happenings on the Jugoslavian border have been widely discussed in France. Is there any reason for supposing that the Nazis will actually succeed in carrying out their plans? The thought suggests itself that Communism may be forced into hiding. If by means of a sudden decree voters for the Extreme Left found themselves without a ticket on March 5, or if their ballots were thrown out, Hitler might get a majority of the legal votes. In this way he could, by means of a subterfuge, claim to have received constitutional authorization for his proposed dictatorship. At any rate, it cannot be gainsaid that many in Germany are preparing for the advent of something like Fascism. Even in Catholic circles voices are heard suggesting that the Center party ought to prepare for the kind of action expedient in case parliamentary rule came to a sudden halt. On the other hand, we do not feel that the parallel between the advent of Mussolini and the rise of Hitler, suggested by some American commentators, is genuinely pertinent. The two countries are not at all alike, nor is Adolf the same kind of man as Il Duce.

The German Situation

HOW TO get rid of the Eighteenth Amendment is not at present so engrossing an issue as it once was. People who can afford the price are buying what they need under the existing system; and the others are far too seriously oppressed by economic disasters to find the liquor problem more than moderately interesting. Yet there is no doubt that the question must be answered as the nation answered it, if public opinion is to remain a phrase having any meaning, and if the criminal underworld is to be deprived of the support it now openly and flagrantly receives. The real battle will, of course, be postponed until after the next Congress meets. Already the alignment is fairly clear. There can be no serious effort to block a repeal resolution. The conflict will take place in those few states which still belong in theory to the drys. If a sufficient number of these vote against change, all of the wishes of the populous commonwealths will be so many will-o'-the-wisps. Accordingly real importance attaches to the campaign for constitutional conventions to be called into being in the several states by Congress itself. Whether or not Congress has the power to issue such a call remains a nice legal query, despite everything which has been written and said on the subject. Former Attorney-General A. Mitchell Palmer and others think it has. It would be interesting and helpful to secure the opinion of a large number of eminent jurists concerning the matter before it actually comes up for debate.

Prohibition Repeal

SO MUCH has been written about crime that a further remark is like another cinder on a railroad track. Recently, however, a series of peculiarly dastardly outrages which have no connection whatever with the depression have startled us all. These crimes reveal plainly the mentality of what is termed "gangland"—that is, of social outlaws whose behavior toward one another is governed only by ruthless expediency. When we read that a young girl has been waylaid and beaten to death seemingly for the few coins in her purse, we are brought up against a trend in American morals which older generations cannot understand. And who bears the responsibility? A decade or less ago, it was customary to believe that a gangster who killed another was doing what concerned society only a little. Let the man beyond the pale deal with his equals in his own fashion, it was said, and rejoice over good riddance. The folly of that argument is now apparent. That the gangster's code of morals can be applied against the innocent is now only too clear. We Americans made a mistake, a perilous and costly mistake, when we failed to seek by every means at our command for the outlaw who killed another. Captured and dealt with as a murderer, he would have symbolized our social responsibility rather than his own lawlessness. Now it is late in the day to make up for lost opportunities, but there is still time to look upon every homicide as seriously as we now regard the killing of little children.

Responsibility for Crime

CONSEQUENT on the opening of the new study year of the Papal Academy of Science (Pontificia Accademia della Scienze) in the presence of the Holy Father, the *Osservatore Romano* of December 20, 1932, states that the Papal Observatory (Specola Vaticana) will be moved from Vatican City to Castel Gandolfo and will be reconstructed on a greatly enlarged scale. Castel Gandolfo is an old papal summer residence which, in accordance with the Lateran Treaty, has been restored by the Italian government, and is now being renovated. His Holiness, Pius XI, is deeply interested in furthering astronomy and the sciences. By order of the Pope the new and

The Pope and the Stars

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very modern observatory will be so built that the Holy Father during his summer sojourn may walk into the observatory directly from his chambers. A contract between the Holy See and the Carl Zeiss Optical Works of Jena was signed on November 11, 1932, in Vatican City embracing two cupolas, one reflecting telescope with astrograph, one coördinate measuring apparatus, one spectrograph, one photometer, as well as a new mounting for one existing telescope. The cupolas are provided with an adjustable power device which represents the most modern accomplishment in observatory construction enabling a convenient observation regardless of the position of the telescope. The present director of the Papal Observatory is Dr. J. Stein, S.J. His predecessor was Father Hagen, S.J., an astronomer of world-wide reputation, who died a few years ago.

Farewell to Freud?

A SUSPICION which has long hovered in the minds of the more intelligent and less easily stampeded observers of social phenomena, is put into words by Dr. Logan Clendening, writing in the *American Spectator*. He opines that psychoanalysis has about run its course, as a contribution to both medical and literary thought. The doctrines and demonstrations that originated with Dr. Freud, he asserts, were from the beginning received and endorsed more whole-heartedly by artists than by doctors, who are trained scientists; though he seems to feel that in the palmy days even the latter, himself among them, fell too hard for "the Id and the Oedipus." "These facile explanations in which all life seems suddenly to be focused and made clear" have proved mortal in more senses than one. They have produced in the field of creative writing a devastating vogue—among minor writers, for identifying literature with sexual reminiscence; among certain more important men (Lawrence, of course, is noted) for formulas that are too rigid and limited to be real or satisfying. As to the application of psychoanalysis in medicine, Dr. Clendening says bluntly: "It is a weapon too dangerous to be allowed indiscriminate use. [He does not deny that Dr. Freud himself may produce good results from its application.] . . . I have never seen any patient aided by it. I have seen very few that were not made worse by it, and on a number the effect was complete shipwreck."

IT IS not surprising, perhaps, that after the wholesale reckless devotion to psychoanalytical diagnosis and therapy, the grotesque experiments and often nauseous pronouncements made in its name, the reaction should have come. There can hardly be a civilized adult anywhere who has not been made conscious of some of its excesses. Aside from the large proportion of current literature colored, as Dr. Clendening says, with its findings, or alleged findings, on fixations and perversions, aside from the serious tomes on dreams and the *libido*, and the lighter prattle about frustrations of semi-scientific articles written (not to put too fine a point on it) strictly to sell, there are the personal examples from our own or our friends' immediate circles. There is the man who has been "psyched" every day for two years, and who is now so unbalanced in his denial of human responsibility that "free will" can hardly be mentioned in his presence; there are the idle, well-to-do women who go into that parody of the confessional which some practitioners maintain, for hours weekly to brood and stew over their egos; there is the young mother who falters that her five-year-old Bobby is very fond of her, and that the mental hygienist at Bobby's school thinks it's dangerous; there is the pronounced neurasthenic with a lofty moral code, whom a few sessions on the "unconscious censor" have almost deranged. And there are instances very much more serious, which almost anyone can recount, and it would serve no purpose to specify. It is, therefore, to repeat, not surprising that all of this should be reaching its term; but it is something of a pity that it should have happened this way. If psychoanalysis becomes merely an outmoded fad, its credit hopelessly impaired through association with self-indulgence, charlatanry and exploitation, it is very possible that this may mean a considerable loss to mental therapy. It need not be denied, even if it cannot be affirmed, that the original theory, sanely limited to certain abnormal cases, and modified to meet a completer philosophy, had a sound basis; or that a valuable technique of application could have been worked out, under carefully controlled conditions. How much can be retrieved from the ludicrous disaster that has befallen the theory today is a problematical matter.

Science and Religion

IN A VIGOROUS reiteration that the Catholic Church has nothing to fear from science which is truly scientific—that is to say, which limits itself to what it knows and does not go off on purely assumptive philosophical and theological tangents—and that Catholics have every reason to coöperate with science in "driving back the forces of disease, of poverty and of ignorance," Francis P. Garvan, speaking recently before the Friends of the Catholic University of America, advocated increased activity in behalf of science at the Catholic University. Last week, THE COMMONWEAL had the pleasure of publishing the paper, "Science and Religion," by Karl F. Herzfeld, which with such a fine scientific spirit of regard for the known facts told of a scientific man's approach to religion and disposed again of the canard of the conflict between science and the Church. The list of the distinguished scientists who were admirably faithful Catholics is long and familiar; but in spite of this, it is undeniably a fact, as noted by Mr. Garvan, that Catholics are not contributing their full quota in numbers to the roster of scientists in this country. The analysis of Catholic contributors to science made from "Who's Who in America" and the additional statistics

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of Drs. Lehman and Witty in the *Scientific Monthly*, however the actual circumstances may be explained, point to our need. With Mr. Garvan we believe that they are a challenge to Catholics to make of the great Pontifical University in Washington, the first to be established in the English-speaking world since the Protestant schism, a worthy leader in scientific equipment and instruction and research. The direction in which science develops depends largely on the formulation of hypotheses, and Catholic thought should have its proper part in this development.

Dirty Books

THERE can be no dissenting voice among decent people to what Father Talbot has just written in *America* on the subject of current pornography. He is right in saying that there is at present an enormous trade, in many lending libraries and cheap book stores, in a wholly depraved and salacious fiction, written with no sort of artistic ability or narrative gift, and aimed solely at the curiosities and the pocketbooks of the young and the abnormally excitable. If we append an observation here to his article, which he himself denominates "a call to action," it is not for the purpose of qualifying or dissenting. It is rather to expand or complete one of his suggestions in a positive way, a way with which, we are more than sure, he would agree. His program calls for (putting them here in reverse order) action against those who write and print these books, which are clearly within the technical meaning of the word "obscene," and which cannot plead the immunity of literature; and action on the part of parents and guardians in watching the reading of young people, and in exerting pressure to check the distribution of these books.

TO THIS we would add: action, first of all, on the part of parents and guardians in training young people to have a decent approach and fastidious minds. In every group of youngsters there are a few who have had the great happiness to acquire, almost without knowing it, this active and discriminating purity: a few who, without being prigs, are not amused at the dirty story, do not pass on the furtive joke, nor take their turn at reading the hot novel. Here and there a boy's father has been able to make the boy feel that foul-mindedness is no more admirable than bullying or cheating or lying; here and there a girl's mother has talked things over with her and persuaded her, by a loving, companionable reasonableness, not to read a certain sort of book till an age-limit is reached: say, till she is twenty-one. This is the approach we must keep in mind, especially we Catholics who know that purity is a cardinal virtue, or the very meaning of the word is lost. The other sort of action is as necessary as the taking of public measures in time of an epidemic; but if a man's blood-stream is not clean, if his body's virtue does not do its part, all the measures in the world will not save him from contagion.

HITLER

ADOLF HITLER'S return to the headlines has been a news sensation. We had all imagined that matters were going a little better for Germany, and that the government headed by General Kurt von Schleicher was rather firmly established, when the appointment of the Nazi chieftain as Chancellor was announced. The event has been accepted calmly, no doubt because the world at large is suffering from so many shocks that one more or less seems to make no great difference. What does the appointment of Hitler mean, and what results may be expected from it? These questions we shall attempt to answer as objectively as possible.

The new German Cabinet marks the fourth stage of a movement toward the Right which started after the Young Plan Conferences and was to a large extent fomented by the growing conviction that the League of Nations and other international organizations were not seriously interested in changing the conditions from which the people of the Reich suffered. It soon became evident that the Fatherland was tiring of Socialistically flavored internationalism and would endorse nationalistically motivated political action. The first stage of the movement did not, however, turn out to be what the leaders hoped for. There were two major surprises. First, the Bruening government, which took office in 1930 and lasted until May, 1932, could not get the support of the ultra-conservatives and therefore made common cause with the Social-Democrats. Second, Hitler suddenly attracted an enormous following, which continued to grow rapidly. His version of Fascism was not what the older nationalists wanted, but they had to recognize it as a *fait accompli*.

Bruening's government proved to be on the whole so wise, tactful and energetic that when President Von Hindenburg accepted Dr. Bruening's resignation the world as a whole was astonished and genuinely alarmed. As the London *Economist* remarked at the time, "The end of the coöperation between Dr. Bruening and President Von Hindenburg is a great misfortune both for Germany and for the rest of the world." This verdict seems only too well justified. Certain it is, at least, that the dismissal of Bruening and the appointment of Colonel Von Papen marked the temporary cessation of democratic rule in Germany.

Why did the change occur? The following explanations seem the best available. First, neither President Von Hindenburg nor his intimates was satisfied with a Cabinet which ruled with Socialist support. They felt that "parliamentary" democracy of the Ebert-Scheidemann-Braun variety was fallacious, that business stability could not be assured while the concept of the state as a "social welfare institute" prevailed, and that Socialistic ideologies were baneful. Second, while the Bruening Cabinet ruled with the consent of the Reichstag, there was good reason for believing that the existing Reichstag no longer accurately reflected public sentiment. No parliamentary election had been

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held since 1930, and the Conservatives argued that they were being cheated out of their just rights. President Von Hindenburg is likewise said to hold that government ought at all times to have the support of the majority of the citizens. Third, the Bruening government was known to favor the break-up of large landed estates in East Prussia, with a view of settling unemployed families on large farms. A plan to carry out this idea in accordance with one item of the "bill of rights" appended to the Weimar constitution aroused powerful opposition. It may be asserted with reason that antagonism to this measure on the part of the circle around the aging president was most responsible for the dismissal of Dr. Bruening.

Religious difficulties may also have played their part, and of course the enthusiasm with which younger people greeted the Hitler movement also had its effect. At any rate the second stage of the Rightward movement was reached when Von Papen, surrounded with dyed-in-the-wool representatives of the old Junker caste, took office as an anti-Marxist assured of carrying out "the will of youth." His government, which lasted until November, 1932, attempted to create a reactionary social order and a stronger central government by issuing a series of decrees which bitterly antagonized the labor groups. Under cover of the special powers conferred upon the President during times of emergency, he even invaded Prussia and deposed the Socialist-Centrist government of that state. But Von Papen needed popular support and naturally could not get it without Hitler. Therefore he attempted to win him over.

He failed. Either the Nazi leader would not agree to the conditions under which he was asked to take office, or his party lieutenants did not assent. One is free to take either view. At any rate the Hitlerites would not endorse Von Papen, and seemed for a time to be flirting with the older notion of joining forces with the Center party. There was nothing to do but call another Reichstag election, which resulted in serious losses for Hitler and in gains for the Communists. A few days later, Von Papen resigned.

Therewith we arrive at the fourth stage. General Kurt von Schleicher, reputed to have been a power behind the throne, took up the reins of office and considerably modified the drastic policies of his predecessor. He seems to have striven honestly to pour oil on the troubled waters, and to have proposed the ideal of a "national concentration" of power with the help of the Left as well as of the Right. On the whole, the pronouncements of Von Schleicher smacked strongly of Bruening with a bit more humor added for spice. But the General also failed to get sufficient Reichstag support, though he made considerable headway and might have accomplished more if he had been permitted to remain in office a while longer. As events have proved, his was merely an interregnum.

Now to the fourth stage. On January 6 German papers reported that secret conversations had been in progress between Hitler and Von Papen. Rumor added itself to rumor and there was undoubtedly something astir. The result, when finally known, was surprising. Hitler had consented to take office as Chancellor while surrounding himself with men who a short time previous had been his bitterest foes. Since the Center party refused to be a party to the event, a Cabinet without Reichstag support is again in power, and another election has been decreed. The outcome of this will be watched with the deepest interest.

There the story ends, for the time being. What the future will bring, no one knows. Our estimate is that no startling developments are to be expected. Unless all signs fail, the alliance between Hitler and the Conservatives was effected in order to make possible a declaration of war upon the Communists. This the organizations to which Colonel Von Papen belongs view as the chief menace to civilization, and Hitler is of course violently anti-Marxist. If the existing government can exert sufficient pressure, it should be able to drive the radical Left underground; and the ultimate result might even be the disappearance of Communist candidates from the electoral lists. Yet one can hardly believe that the result of this maneuver will be up to expectations. Hitlerism is a movement which owes its popularity to the dire need which afflicts large sections of the German people. Nevertheless, it is not in any sense of the term a party of organized labor. It may therefore eventually enlarge rather than heal the wound caused in German life by the scission between labor and the bourgeoisie.

Under such circumstances the position of the Center party is exceedingly difficult. To it both elements—labor and bourgeoisie—belong; and of course an officially Catholic organization must be governed by ecclesiastical pronouncements. Thus "Quadragesimo Anno" may be interpreted as being anti-Socialistic, but it is clearly, on the other hand, opposed to reactionary social repression. Again, the endeavor to effect coöperation between the Nazis and the Centrists, so ably sponsored by men like Stegerwald, was greatly impaired—if not rendered impossible—by the action taken by the German bishops in condemning the extravagant nationalism and anti-Semitism of Hitler. The immediate outlook for the Center and other moderate groups is not rosy.

Nevertheless our own attitude must not be too pessimistic. If we all declare, "Well, that settles that—German democracy has failed," we shall merely strengthen psychologically the mood of extremists. But if we continue to hope and to desire that the nation of Kant, of Goethe, of Max Weber, of Rathenau and of Bruening revive the full spirit of its truly democratic tradition, our position will be logical and may do some good. The German people are passing through a terrific struggle for a new social order. No utopian decision will be reached. But theirs is a great nation, having a magnificent past and the opportunity for an equally magnificent future.

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THE TRUTH ABOUT OUR FOREIGN TRADE

By WILLIAM J. SAMELS

Some weeks ago, THE COMMONWEAL *published an article by Judge Pierre Crabitès which attempted to show that the services of the Departments of State and of Commerce were overlapping in some important respects, and that as a result our foreign trade was being hampered rather than improved. The present paper is a reply to those charges. Needless to remark, the editors of* THE COMMONWEAL *do not sponsor either view. Subjects of this kind should be discussed openly and frankly by competent persons, and we believe that both Judge Crabitès and Mr. Samels are competent.—The Editors.*

IN THE opinion of the writer, no article dealing with the Foreign Commerce Service of the Department of Commerce has been so packed with misinformation, misstatements and mistakes as the attack by Mr. Pierre Crabitès in the January 11 COMMONWEAL, under the startling accusation, "Why Kill Foreign Trade?" Mr. Crabitès regrets to announce his conviction that "the Department of Commerce is killing off all chances of extending American foreign trade." In presenting his conclusions, Mr. Crabitès informs the reader that he will not "quote figures to drive home my point" as he has "not consulted any." His "facts" carry such force, in Mr. Crabitès's opinion, that they "do not require statistics to give them vitality."

In these trying days of deep depression, with foreign trade values steadily swooping in a long downward curve, an imputation such as that presented by Mr. Crabitès demands instant refutation. The reason is that never in our history have we had greater need for the increasingly valuable assistance of our Foreign Commerce Service. Acting in close conjunction with the Consular Service, as a result of a highly effective coördination agreement in force throughout the world, the Foreign Commerce Service is helping to lay the foundation stones of the trade revival which it is hoped will follow a break in the depression.

The writer has resided in Latin American countries for about seventeen years and as a representative of American commercial interests has had innumerable opportunities to avail himself of the assistance rendered by the well-trained and competent officers of the Department of Commerce. He knows that they are highly regarded by business men in the Latin American countries, and he also knows that they have been successful in developing our export trade with those countries. Before the preparation of this article, facts and figures were obtained to support the assertions contained therein. In replying to Mr. Crabitès's article the writer does so in the interest of fair play and to clear up any doubts that may exist regarding the efficacy of the Foreign Commerce Service, an organization of which we can be justly proud.

In the statement of personal opinion which Mr. Crabitès labels "my facts," no more effective illustration of a complete lack of appreciation of the existing relationship between the Foreign Commerce Service and the Consular Service can be found than the following theme which permeates his entire article: "Not only is the Department of Commerce now pursuing a policy which is detrimental to American business, but it is duplicating, and in many instances, thwarting, the efforts of the Department of State."

One of the first misstatements in Mr. Crabitès's article is that of duplication of effort on the part of the Consular Service and the Foreign Commerce Service. At the outset, an investigation of the functions of these two governmental agencies shows that no such duplication exists.

In general, the duties of the Consular Service are concerned primarily with the protection and defense of American interests abroad as distinct from the promotion of trade and economic investigation. If Mr. Crabitès had exerted sufficient effort to make even a casual inquiry he could easily have learned that of the functions ascribed to the Consular Service not even 10 percent have to do in any manner with trade promotion. Even in the case of these duties there is no duplication of work, owing to the existence of a coördination agreement between the Department of State and the Department of Commerce which will be explained later in this article.

This "detrimental" policy has resulted in the receipt annually by the Department of Commerce of literally thousands of testimonials from American exporters as to the effectiveness of the services rendered by the Department. It is declared by these American exporters that as a direct outcome of assistance rendered by the Department they have secured actual new foreign business averaging forty times the cost to the government of this foreign service.

Furthermore, this "detrimental" policy has brought about energetic copying of the Foreign Commerce Service by our leading official competitors for foreign markets. Mr. Crabitès states:

> The British Consular Service is under what is known as the "Board of Trade." This fact emphasizes the immediate connection between consular offices and industry.

As a matter of fact, the history of British foreign trade promotion is quite similar to that of the United States. The value of a single organization handling both the collection and distribution of commercial information was recognized by the British government's creating in 1917 a separate bureau, the Department of Overseas Trade, which was made jointly responsible to the Board of Trade and the Foreign Office. The D. O. T., as it is popularly known, assumes complete

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direction of trade promotion, and directs British consuls, commercial secretaries and trade commissioners throughout the world. Like many foreign countries Great Britain realized that the hardest working and most efficient Consular Service cannot by itself devote sufficient attention to trade promotion to be of maximum assistance to the nation's exporters.

The charge of duplication and thwarting of the efforts of the Department of State, as cited by Mr. Crabitès, is laid to rest by the attitude of State Department officials themselves. Under-Secretary of State Cotton in the hearing for the State Department's appropriation bill in 1931, stated:

> In general, we hope the requests for trade information about foreign countries can be focused more and more in the Department of Commerce in Washington, where we all believe they can best be handled. I mean the real truth is that three requests out of four can be handled by the Department of Commerce in Washington right from what they have here. And when they have to send on for the information, let them send on.

In a letter to the late Senator Wesley O. Jones of Washington, dated April 7, 1932, Secretary of State Stimson wrote:

> In its general policy, the Department of State is guided by the wishes of the Department of Commerce as to the type of information desired in trade promotion work and instructs its officers to submit data as may be requested.

The relationship between the work of the two Departments was cogently expressed by President Wilson's Secretary of Commerce, William C. Redfield, under whom the Foreign Commerce Service received great impetus:

> The Department of State can never be promotional in a commercial sense. The Department of Commerce can never do diplomatic work. The fields touch but they do not cross. They are complementary, not antagonistic.

For years, the two Departments have been coöperating in eliminating whatever duplication of effort was found to exist. In his letter to the late Senator Jones, mentioned above, Secretary of State Stimson wrote:

> The results have developed as anticipated, since the consular officers have the responsibility of covering matters affecting trade promotion activities in provincial centers, while the commercial attaché has the general supervision of the work and his efforts in the capital city are supplemented by the information received by him from the consuls. . . .
>
> This solution effectively disposes of any question of duplication between the two Departments. . . .
>
> An examination of the inquiries received by the Commercial Attaché at Paris and the Consul General during the first six months of the year 1931 discloses that less than 1 percent of the total number of commercial inquiries received by both services were duplicates.

Having discussed the "lack of coördination" between the two Departments, Mr. Crabitès informs us that his

> postulate is that if the Department of Commerce spends millions of dollars every year to send commercial attachés abroad, and to maintain them with adequate staffs, clerical help, offices and expense allowance for travel and entertainment, the justification for this heavy outlay should be that this expense helps American trade.

At this juncture had Mr. Crabitès consulted statistics, which he so deprecatingly ignores, he could have readily ascertained that the sums allocated by the government for this work do not reach into millions but, on the contrary, are relatively modest. Later in his article, Mr. Crabitès charges that

> the men under Doctor Klein had liberal travel allowances, house allowances and entertainment allowances, not to speak of good salaries.

In another place he concludes that

> the net result is that the "entertainment" allowance provided by the taxpayer to help business along does trade no good whatsoever.

As a mater of fact, the Department of Commerce has never at any time provided funds for entertainment. Furthermore, and unfortunately for the efficiency of the service, in the budget for the current year beginning July 1, 1932, the Foreign Commerce Service does not receive a single dollar for travel. It is true that both the Consular Service and Foreign Commerce officers do receive allowances for living quarters when stationed abroad. However, Mr. Crabitès, with his twenty-one years' experience in an official capacity abroad, must be aware of the fact that it is practically a universal custom among American commercial houses maintaining representatives in foreign countries to grant such living allowances for the purpose of compensating them for the additional outlay occasioned by residence abroad, expenses incident to more or less frequent transfers from one post to another and additional responsibilities that are attendant upon such representation.

From the writer's viewpoint the status of these government officials is not materially different and they are entitled to similar consideration. Salaries of the Consular Service range from $2,500 to $10,000. Commerce officers receive from $2,400 to $10,000.

While Mr. Crabitès may consider it unnecessary to insert statistics and figures, nevertheless the writer feels it incumbent upon himself to support his statements with something concrete. In the fiscal year, July 1, 1932, to June 30, 1933, the Foreign Commerce Service appropriation proper was $1,159,036. The peak year was 1931 with an expenditure of $1,995,100. The 1933 total represents slightly more than 2 percent of the total Department of Commerce appropriation which in itself accounts for only 1 percent of federal government expenditure.

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Foreign commerce officers must be able to analyze market possibilities, develop definite outlets and agency connections, and take advantage of every opportunity to advance trade. Furthermore, an important duty devolving upon these representatives is to keep the Department of Commerce informed of the flow of trade between the countries to which they are assigned and the United States, for the purpose of enabling the Department to forecast as accurately as is possible the probable balances of trade and payments. They do not limit their efforts to specific inquiries, but extend their activities to all phases of foreign trade. Possessed of imagination, they are constantly forwarding voluntarily to American exporters information with a view to increasing their sales in foreign markets.

It is a pleasure to recognize the many valuable commercial services performed by consular officers. The Department of Commerce has always subscribed to the appreciation of their coöperation so aptly phrased by Secretary of Commerce Redfield in his October 13, 1913, report to the President of the United States Senate:

> It has been a privilege to express admiration for the fine and fruitful work of the Consular Service.

It must, however, be pointed out that they are limited in this field by the large number of other duties not related to the promotion of foreign trade. The present relationship with the Consular Service illustrates the practical and economical advancement of our foreign trade promotional activities.

In discussing one of the "fatal mistakes" now being made by the Department of Comerce, Mr. Crabitès contends:

> This error consists in refusing to deal with facts as facts, and in attempting to convert the representatives of this favored governmental agency into diplomatic attachés.

While it is quite true that the number of Foreign Commerce officers with diplomatic status has been increased, it should be understood that this has been done to keep pace with the development of our foreign trade and has been carried into effect after consultation with, and approval of, the Department of State. The writer is informed that the two Departments have an agreement which provides that certain foreign offices of the Department of Commerce, depending upon the size of the office, shall have from one to three officers accorded diplomatic rank.

Under the Rogers Act, the State Department has the privilege of transferring consular officers to the diplomatic branch and vice versa without examination or other formality. Mr. Crabitès might be interested in reading the voluminous file of letters received by the Department of Commerce from the chiefs of diplomatic missions abroad, speaking in flattering terms of the practical and efficient service rendered by Foreign Commerce officers attached to their missions.

This system is the object of praise of many of our official foreign competitors and clearly demonstrates the businesslike working arrangement between these government agencies. One of the underlying reasons for the consummation of this agreement was the desire of both to economize and to execute this work at the least possible expense to American taxpayers.

It is unnecessary to comment further upon the inaccuracies contained in the article by Mr. Crabitès. What better endorsements are needed than the approval of the State Department of the commercial attachés as well as of other officers who enjoy diplomatic status, and the whole-hearted support of the thousands of manufacturers, bankers and exporters who maintain daily contact with these officials? The selection of men for the service is most exacting. Apart from moral and physical qualifications, the most important requirements are a thorough knowledge of the commercial field such as the technique of foreign trade, finance, economics, shipping and similar practical subjects. Aside from all of the foregoing, these representatives must be possessed of at least a working knowledge of the languages of the countries to which they are assigned.

This service is not an experiment. In this period of transition in the economic life of our country, our commercial relations with foreign countries are more vital than at any time in our history. Newspapers and magazines are carrying feature articles about the importance of our foreign trade and its bearing on our economic welfare; the public realizes the necessity of this trade and has confidence in our foreign representatives who are daily employing all of their efforts to expand and facilitate this commerce. Instead of destructive criticism, then, let us encourage them so that they may continue their good work on behalf of our country and citizens.

Tusculum

Upon a hill lies Tusculum,
Facing Italian sky,
Unreached by any city's hum,
Or casual passerby.

Nothing is heard at Tusculum,
Except a shepherd's lay,
Wind in the pines, or plaints of some
Affrighted sheep astray.

The tumbled stones of Tusculum
Remain as when they fell,
The clouds and changing seasons come,
Of passing time to tell.

A chariot road finds Tusculum
Where I withheld a breath
That might wake groves and theatre from
Serenity like death.

MARGARET TUCKER.

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CATHOLIC SETTLING IN GERMANY

By MAX JORDAN

IN A RECENT article of THE COMMONWEAL this writer discussed the back-to-the-land movement in Germany under general aspects, but no special reference was made to the share German Catholics have in its promotion. To complete the survey, it is essential that this Catholic element in the problem be treated in full. And what a problem it is! One that reaches far beyond its mere economic and social aspects. Indeed when one investigates this Catholic phase of the German rural movement, one comes in contact with some of the very fundamentals of the intricate religious situation of the country.

German Catholics cannot help starting from an all-important premise whenever the question arises of how to obtain settlement land for their jobless brethren who are willing to leave the cities and start a healthier and happier life in the country. This premise concerns the fact that most of the available land is situated chiefly in Protestant territory. In the Eastern provinces, in Pomerania and in Mecklenburg, there is still space available for rural settlements. But the majority of the population there is not Catholic. More favorable conditions prevail in Upper Silesia and in the Diocese of Ermland which comprises the political province of East Prussia; but the prospects for settlement there are limited and not always favorable.

The necessity of making a clear distinction between Protestant and Catholic territory in settlement matters arises from the disadvantage which the Catholics have been submitted to, up to the present, whenever it was a question of alloting them their just proportional share of the available land. Religious prejudice lies at the bottom of these difficulties.

In the past, when the Western regions of the country underwent an industrial development without parallel in their history, large groups of Protestant farmers and workers had emigrated from the East to settle down in the Catholic West. Now the time seems to have come for a reciprocal movement as many Catholics of the West, primarily from Oldenburg and Westphalia, feel the impulse of the back-to-the-land movement. But their very first attempts to peacefully invade the agrarian East met with obstacles which have so far proved to be almost unsurmountable. Obviously, natives of the Eastern provinces had to be given preference at the start, and they are almost exclusively Protestant. The influx of would-be settlers from other regions was thereby precluded automatically. At the same time there was still space left in Mecklenburg, Pomerania and in the March of Brandenburg, territories which were originally colonized and civilized by Catholic missionaries, one thousand years ago, but which, since the Reformation swept over them in the sixteenth century, have become bulwarks of a Protestantism which is most jealous of its prerogatives. This explains why Catholic settlers were anything but welcome in those parts of their fatherland.

Things went so far in the state of Mecklenburg Schwerin that an order was issued by the local government in January, 1932, whereby only 25 percent of the settlers' total are allowed to be Catholics. One must remember, of course, that for over three centuries Catholics were almost non-existent in those parts. When some smaller groups of them suddenly came up from the happier, livelier Rhineland and the neighboring Westphalia, their difference in dialect, in mode of living and temperament was naturally resented by the more nordic and rustically sturdy inhabitants of the region to whom this whole "invasion" looked like a rather suspicious proposition.

A typical instance was the recent erection of a crucifix along one of the country roads near a Catholic settlement. To the Mecklenburgers this was an unheard-of sight, almost a sign of paganism, strange to say, because they have become so thoroughly disused to Christian symbolism and all its concomitants that any such sign of Catholicity impresses them as "Popish prejudice" and "Roman superstition." The children in the schools are still being taught that the Catholic Church is a prototype of devilish wickedness, and since they do not know better, the attitude of the population toward their new neighbors was none too friendly. The establishment of private Catholic schools was not authorized by the government, which meant that the children of Catholic settlers had to go to the public schools, join in the singing of Protestant hymns there and otherwise be exposed to influences not in accordance with the Faith of their parents.

Protestant church officials generally seem to believe that a concerted plan has been worked out by the Catholics to "missionize" Germany through rural settlements. It could be shown to them that of all the new settlers who were put on the land in Germany after the war only 13.5 percent are Catholics, while their proper share, in accordance with their total number, should be 31 percent. It was pointed out that even in the West to East movement of settlers the Protestants not only had maintained a permanent numerical superiority, but that the Catholic share had actually decreased due to the lack of financial help while the Protestant share had risen to over 75 percent. All these arguments were of no avail. The "Roman scare" persists as strong as ever.

When Chancellor Heinrich Bruening had to give way to the Von Papen Cabinet, settlement problems and the religious prejudices involved had a lot to do with this change of régime. Bruening had attempted legislation whereby the large landowners in the East-

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ern provinces who are overburdened with debts, and in spite of generous government subsidies were found to be unable to keep their farms profitably going, would have been forced to let the government take hold of their property, after proper compensation. As a result, those large estates could have been divided up among settlers applying for small properties. It happens that practically all of these estates are situated in Protestant territory, and their owners, in unison with the Nationalist party and their leader Alfred Hugenberg, foremost among the "anti-Romanists," raised a hue and cry which eventually, in combination with other influences coming from the same quarters, led to the downfall of the Bruening Cabinet. "Settlement imperialism of the Pope!" and "Catholicization of the East!" was the war-whoop of the Eastern junkers which found such a strong echo among uninformed public opinion that Bruening had to quit.

No consideration was given in the course of this propaganda campaign to the fact that the Catholic rural population in the West and South of Germany is more numerous than the Catholic groups residing in the cities. No consideration was given to the even more important fact that the birth-rate is higher among Catholics than among Protestants and that they are therefore more crowded for space in their present habitats; and no mention was ever made of the 19 percent population loss of German Catholics effected through the territorial provisions of the Versailles Treaty, as compared to only 5 percent of the Protestants. The advantageous position of German Protestantism is so palpable that Catholics will probably never be able to make up their disadvantage by artificial means.

These and similar experiences in the initial stages of the Catholic rural life movement prompted the episcopate to adopt appropriate measures for the protection of those entrusted to their spiritual care. The existing Catholic settlement groups were reorganized and combined in one central office, which was established in Berlin, December 10, 1931, under the name, Verband Wohnungsbau und Siedlung (Association for Home Building and Settlement), with the subtitle, Catholic Home Building and Settlement Service. The office was opened in the Berlin headquarters of the Caritas Verband, the central organization of German Catholic charities. All the German bishops and the most important Catholic organizations, as for instance the St. Boniface Society, the Catholic Young Men's Association, the German Association of Catholic Women, the Association of Catholic Young Women, the Volksverein of Muenchen-Gladbach and others, joined hands for the important undertaking. In all the dioceses special representatives were appointed by their bishops, all of them members of the clergy, to devote special attention to settlement problems in their districts. The Most Reverend Maximilian Kaller, Bishop of Ermland, is president of the association; Dr. Heinrich Hirtsiefer, Vice-Premier of Prussia, is chairman of the board.

Bishop Kaller indicated the primary purpose of the new association by stating that "Catholics must settle catholically," and that they must do so in closed groups. There is no greater danger than to have individual Catholic families settling in regions where there are no Catholic churches and schools, and where they are exposed to non-Catholic influences, with no help in sight from fellow Catholics. No less than 75,000 Catholic-born children are lost to their faith in Germany every year, due to the fact that their families reside in the Diaspora, that they have no priests and no Catholic teachers to look after them. Moreover, the mixed marriages are the very worst handicap to the maintenance of Catholic standards in family life and education, but seem unavoidable where proper pastoral ministration is lacking.

To avoid these dangers, all possible influence is exercised upon Catholic settlers to dissuade them from "stray settling," and to urge them to get together with fellow Catholics and establish their new homes in regions where they will have Catholic churches and schools close at hand. These very requirements, at the same time, present the most extraordinary difficulties in the promotion of Catholic rural settlements generally, as capital for the construction of new schools and churches is very scarce, and real estate developments where such churches and schools have already been established are made practically impossible by prohibitive prices.

The only way out is the organization of Catholic cooperative societies to finance farm movements. But even there the lack of capital has so far made it very difficult to carry out a general plan. There are smaller coöperative groups, among which the best known is the coöperative settlement society, Eigene Tat (Own Deed), in Essen, which is closely linked with a savings bank in the same city, Sparschutz (Savings Protection), whose assets are already up to 600,000 marks (about $150,000). All of these groups, however, are primarily devoted to suburban developments. Considerable progress has been made in this direction, which is most gratifying. In Schneidemuehl, for instance, 75 percent of the available real estate on the outskirts of the city, which was subdivided by the municipal authorities on a subsidiary basis, was alloted to Catholic settlers. Appropriate shares of land were secured for Catholics under similar conditions in Berlin, Cologne, Stuttgart and other towns. But all this is just a beginning, and real progress is not to be expected until rural settlement can be promoted according to a more general plan.

Theoretically, the only financial source for such comprehensive undertakings would be the federal and state treasuries. As they are practically empty and the municipalities all hopelessly burdened with debts, one must sadly admit that for the present, and probably for quite some time to come, the rural settlement movement in Germany, in particular as far as it affects the Catholic population, has come to a standstill.

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In spite of that it is important that the results achieved so far be thoroughly safeguarded through concerted Catholic efforts. The Catholic Association for Home Building and Settlement has recently coördinated the work of five Catholic "settler schools," the main task of which is the training of young Catholic farmers. In some of the Catholic settlements already in existence in the Eastern territories, in Mecklenburg and in the March of Brandenburg, courses will be held next winter for the women in home building, housekeeping, social welfare work, etc. The interests of Catholic settlers generally are protected by the association, whose officials are in permanent touch with the government agencies concerned, and all efforts are made to secure an appropriate share for Catholics in all governmental settlement undertakings.

Looking further ahead, there is no doubt that the German Catholic settlers in Germany will have better chances abroad than at home. A typical instance was that of fifteen Catholic young men who left their homes in the Black Forest last June and crossed the Atlantic Ocean to establish new homes in the virgin forest of Southern Brazil. Each of them took a pledge to maintain an almost monastically strict discipline during the first two years. They have chosen a territory in the upper region of the Benedicto Novo River in the state of Santa Catarina. Lots of a hundred acres each will be divided among the members of this community after the first two years are over. A cash contribution was made by each member amounting to between $250 and $350. A priest is the spiritual leader of the group. The new settlement is called Heimat (Homeland). The initial results of the venture are so promising that two more groups of this type will sail from Germany for Brazil before the end of this year. Of course, the number of those who have even so small a capital as $250 available is very limited. Nevertheless, hope is entertained among German Catholics that emigration can be organized on a larger scale as soon as conditions permit.

In the meantime, all that can be expected is the maintenance of the localities already secured at home. The back-to-the-land movement cannot solve the whole problem of unemployment. It cannot be regarded as a panacea for all the ills of our present economic system. Nevertheless German Catholics do not underestimate the importance of the movement for the upbuilding of healthy family life and its great usefulness as a counterweight to the exaggerated industrial element. In this sense Catholic settling is indeed Catholic Action. "There will never be a home building and settlement policy," said the Bishop of Ermland in a recent speech, orientated according to divine law, if we Catholics do not force it, and our very existence will depend on the solution of this problem. If it were solved in the wrong manner, according to a merely materialistic outlook, this would be a tremendous step backward. May the Lord forbid."

NATURE AND THE PROHIBITIONIST

By ELIOT KAYS STONE

ALWAYS it has seemed to me that in his holy zeal to make of this world one vast alcoholic Sahara the prohibitionist has overlooked Mother Nature. The natural fermentation of innocuous fruit juices is so universal a phenomenon that man cannot crown himself with laurel over the discovery of intoxicants. No doubt there were accomplished whoopee-makers among our tree-dwelling ancestors.

Whether or not pre-historic troglodytes possessed intoxicants, those recorded in history did. Xenophon informs us that within their "underground structure," the Armenians of Asia Minor, whose manner of life has changed but little during the centuries, had stores

> of wheat and barley and vegetables, and wine made from barley in large bowls; the grains of barley lay floating in the beverage up to the lip of the vessel, and reeds lay in them, some longer, some shorter, without joints. When you were thirsty you took one of these in your mouth and sucked. The beverage without the admixture of water was very strong, and of a delicious flavor to certain palates, but the taste must be acquired. . . . When as an act of courtesy anyone wished to drink his neighbor's health, he would drag him to the big bowl, and when there he must duck his head and take a long pull, drinking like an ox.

The troglodytes of the Red Sea region, according to Diodorus Siculus, who quotes Agatharcides, had "the form of men," but lived "the life of animals." They were not, however, without their means of making merry, "private individuals among them" using "as a beverage a decoction made from the thornbush," while "from some flower or other they make for the sheikhs a drink that resembles the meanest kind of must known in Greece."

The nations of antiquity appear upon the scene of history with numerous intoxicants. Wine was offered as an oblation to the Olympic deities by the pious Greeks in the days of Homer. The ancient Hebrews had not only wine of grapes, but also date and pomegranate wine.

The wine-presses of the Hebrews were rather crude affairs, consisting of two tubs or vats, placed one at a higher level than the other. The grapes were placed in the upper vat and then trodden, the juice flowing into the lower vat. These vats were commonly hewn out of the solid rock. Ancient Egyptian pictures depict the process of treading the grapes, a custom which has prevailed to this day in numerous countries.

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After several years of research I am of the opinion that the Eskimos are the only primitive people to whom the joys of alcoholic beverages were unknown, and this much less from a lack of intelligence than from a lack of any material for nature to work upon. Even nature finds it impossible to make intoxicants of snow and ice.

The Australian aborigines made a sort of mead, while the South African Bushmen, "brewed an excellent mead from wild honey." Mead, by the way, was a popular drink among both the barbaric and cultured nations of Europe. It was the *hydromel* of the Romans. A delicious mead is made to this day in rural England. Even the Tasmanians, with the aid of nature, made "a kind of coarse wine" from the sweetish juice of the *Eucalyptus resinifera.*

The *ava, kava,* or *kawa Macropiper latifolium (Piper methysticum)*, of the pepper family, furnished the sole intoxicant of the Polynesians. The roots were broken, cleaned and, after being thoroughly chewed, thrown into a wooden bowl. Water, and sometimes cocoanut milk, was added to the quids of *ava,* the mess was stirred with the hands, and strained through cocoanut husks. The Tahitians, a very cleanly people, dispensed with the chewing. There *ava* was taboo to the women, while few lower caste men could hope to attain an opulence sufficient to afford indulgence in its use. As this beverage was generally consumed before fermentation had even begun, Polynesian gentlemen must have sought its narcotic rather than its intoxicant properties. In fact, it produces a stupefaction similar to that produced by opium. A copious perspiration follows its use. The whitish scurf which marks the *ava* toper was in Tahiti a token of nobility.

The Woman's Christian Temperance Union would gain but few adherents among the Dyaks of Borneo. At the native feasts huge bathing-jars full of their sole intoxicating beverage, the abominable *tuak,* are provided, and should any man have the temerity to display an unexpected abstemiousness, the women will not consider the affront to their honor completely vindicated until they have seduced these too irreproachable gentlemen into a state of helpless inebriation. Such conduct on the part of the women is the more incomprehensible as but few of them indulge in *tuak,* and none of them to excess. According to Lieutenant St. John, a Dyak host prides himself upon his ability to drink his guests "under the table."

The noble red man was not without his "fire water" long before Columbus took the trouble of discovering his land, though the traders were by no means backward in supplying this simple child of nature with a more potent and deadly form of intoxicant. The Arawaks made several kinds of drinks. *Paiwari* is made of cassava bread. The toasted pones are soaked in boiling water, and any remaining lumps are chewed by the squaws, thus hastening fermentation that the drink may go with a big feast and dance which lasts until everything is consumed. *Kasiri* is made in a more cleanly manner from potatoes. The two national beverages of Araucanians are *chica* and *undai. Chica* is a sort of cider prepared by two or three men beating to a pulp with switches a poncho-full of apples, placed upon a sheepskin laid upon the ground with the wooly side down. After water is poured upon the pulp, it is squeezed by the hands into jars. One traveler describes it as "a green, muddy liquid." "To call it vinegar," he asserts, "would be too high a compliment, and to add that it was flavored with gall would convey no adequate idea of this abominable stuff, which had been made from the very greenest of green apples." So seductive however is this beverage that he soon learned, like his guide, "to toss it off with infinite relish," confessing, "I soon became very fond of it, especially with the addition of a little toasted meal, which makes it more palatable." *Mudai* is a muddy-looking grain-liquor with a slightly acid flavor, "very agreeable in a hot country, if the mode of preparation be not known." After boiling the wheat for a number of hours, the liquid is strained off and allowed to cool. Fermentation is assisted by adding to the liquor some masticated meal. The Waraus or Quaranos, who make their habitations over the waters of the Delta of the Orinoco, could scarcely exist in so unpropitious a region were it not for the *ita* palm, which furnishes them not only with house, clothing, weapons and food, but with two intoxicating beverages, one obtained from the sap, and the other from the fruit. *Aguardiente,* a native whisky or, rather, rum of Peru, is of no small voltage. It is made from the juice of the sugar-cane. The ancient Aztecs, though a temperate race, were fond of *pulque,* as their descendants and, indeed, others are to this day. *Pulque* is a mild intoxicant derived from the juice of the *maguey* or Great Mexican Aloe.

Most Africans are passionately fond of a beer brewed generally of corn or millet. It is a mildly alcoholic beverage and seems to be more conducive to obesity than to intoxication. The ambition of a Kaffir is to become so great a man of substance that he can consume all that he desires of it. All men of rank drink it in enormous quantities, and a chief seems to spend his waking hours seated in his "house," or in the shade of a tree or other object, his beer-basket by his side and his enormous pipe in his mouth. When he stirs abroad, a servant carries along his beer-basket and stool. The Kaffir calls this beer *outchualla.* It is brewed by the women. Among the Makalolo etiquette demands that each shall drink as rapidly as possible from the calabash goblet with which he is supplied, and the gourds are "often broken in this convivial rivalry." The Batoka drink incredible quantities of *boala* or *pombe*—a rather agreeable beer, which makes them "plump and well-nourished." The Batoka are greatly to be excused for their indulgence in this mild intoxicant as the ravages of a weevil make the surest way of preserving the crop to eat it or drink it. Beer plays an important part in the Balonda ceremony of cementing friendship. The sociable Wanyanmezi or Weezee

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drink much *pombe,* and they seem to thrive upon it. It is, of course, brewed by the women, who make an enormous quantity at one time.

The Manganjas "are notable topers and actually contrive to intoxicate themselves on their native beer, a liquid of so exceedingly mild a character that nothing but strong determination and a capability of consuming vast quantities of liquid would produce the desired effect." This beer is a thin pinkish gruel. The sprouting grain is pounded, mixed with water, boiled, and allowed to ferment. When a few days old it has a pleasant, sweetish-acid flavor, and is a thirst-quenching draught much prized by the traveler. As these hospitable people possess no hops or any other substance which will preserve the beer, it is no wonder that they prefer to consume it while it is good, so at a brewing the people gather together and drink and feast and dance until the beer is all gone. While the women seem to like this gruel-like dram as well as the men, an inebriated woman is a rarity, probably because it is more difficult for her to procure it in sufficient quantities. A prohibitionist should like this beer: it must have a potency of less than the sacred ½ of 1 percent. Or should the art of manufacturing it be introduced, would he deprive us of it on the ground that by diligence and perseverance a person could become intoxicated with it? Perhaps, we could get away with it by calling it a breakfast food, for it is a thin porridge, and more of a food than a beverage.

The national drink in the Karague country is a beer or wine made from the juice of plantains, extracted by a process similar to that employed by the ancient Hebrews and Egyptians. Some burned sorghum is added to the juice to hasten fermentation. Nature really needs this encouragement as the impatient natives allow her but three days to transform the plantain juice into an intoxicant, when the liquid is poured into calabashes. Its immediate consumption becomes the business of the hour, and the natives enter upon this task with such whole-heartedness that within a few days of the brewing none but the meanest of misers could hope to have a calabash-full of it.

The Abyssinians, who probably are the most redoubtable trenchermen this planet has ever evolved (the wealthier classes partaking of a series of banquets daily), wash down their viands with copious draughts of beer and mead. The beer or *tedge* is another of those thick, gruel-like beverages so esteemed by Africans, but is far from tempting to Caucasian palates. The "tolerably good" mead is kept in large jars, over each of which a piece of cotton cloth is tightly drawn to serve as a strainer.

During the season palm wine is avidly drunk in tropical Africa. The natural sap is a pleasant-tasting, innocuous beverage, but when Mother Nature is permitted to work her will upon it for even only a few hours it becomes a powerful intoxicant, the simple natives encouraging her in her labors by adding a little of the previous day's wine to the fresh juice. The indolent Congoese gentlemen spend their days reclining in the shade, smoking and drinking a remarkably well-made palm wine. Needless to say, the women have fewer opportunities for indulging in this delectable pastime, whatever may be their secret yearnings. Work is necessary even in tropical Africa, and the women are unanimously elected to do it. The Bubés of Fernando Po are noted for the excellence of their palm wine. In Egypt, says Bayard Taylor, "the Prophet's injunction against wine is heeded by few of his followers, or avoided by drinking *arakee,* a liquor distilled from dates and often flavored with hemp." Nor is palm wine scorned by the natives of India, Ceylon and other East Indian countries. *Toddy* is the sap of the palm. When first collected it is sweet, and when boiled down yields considerable sugar, but if left alone Mother Nature speedily converts it into an intoxicant. *Toddy* when distilled becomes the more potent *arrack,* and a spirit from rice and sugar and fermented with cocoanut sap is also known by the same name. In India *toddy* is chiefly obtained from the palmyra or fan-leafed palm; in Ceylon, from the cocoanut palm.

"Chinese wine," so called, or *lao-tsin,* bears very little resemblance to any drink which in pre-Volsteadian days we knew as wine, and it is, in fact, made from certain kinds of rice and millet. It is no more inebriating than one of our late lamented light wines, and is always drunk warm. The national intoxicant of Japan is *saki* or rice beer, a clear liquid, with a peculiar and, to Caucasians, an unpleasant taste. The Japanese prefer this beer warm, and instead of keeping it cool on ice, heat it before drinking, and serve it in flat cups or saucers of lacquer-ware. It produces a very speedy but transient intoxication.

From this brief and fleeting survey of the peoples of the earth—savage, barbarous and civilized, ancient and modern—we learn how universal have been the discovery and use of intoxicants. We gather the impression that upon this planet at least nature intended that man should have alcoholic stimulants. At any rate, she placed them here, at the same time refusing to any of her children a stupidity sufficiently astounding to render him oblivious to them. It would seem, therefore, that the prohibitionist has his work cut out for him; that he will need an army of spies to watch not only man but Mother Nature herself. Possibly the prohibitionist will succeed in his fanatical crusade, but we predict it will be when two plus two no longer equals four, when the waters of the earth cease to respond to the gravitational pull of the moon, when the centrifugal force overbalances the centripetal energy, and when man has succeeded in abrogating a single one of nature's inexorable laws. When the prohibitionist wakes up some morning to see the sun rising in glory in the west and finds the water in the stream before his door rushing up the valley instead of down it, he may live in hopes of enforcing prohibition. In the meantime, he is blandly and self-righteously ignoring Mother Nature, and, like her sex, she will not be ignored.

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TWO SHOWS

By BARRY BYRNE

AT THE time Mr. Lewis Mumford's book, "Sticks and Stones," appeared in 1924, the matter of architecture was thought to be one for professional consideration. The wide reading of this book promoted a general interest in an art in which social and intellectual elements were revealed as factors of importance. Since then there has been a gradually increasing interest in the subject of architecture. In the other fine arts, a condition has now been reached where the dominance of architectural concepts is an accepted limitation. In painting and sculpture, called modern, the abstract character that is often confusing to the lay mind, becomes more understandable when it is perceived that the forms in which these arts are seeking expression are the result of an extension to them of architectural influences, and a decorative, or architectonic, conception of them is superseding the more familiar one of representation.

In this country, the renewed interest in architecture has reason for existing, and the awakened perception of the best intelligences to its importance is recognition of the interesting fact that only in architecture have we produced talents of the first order. Our most esteemed painters and sculptors, many of indubitable talent, have been reflective of European art movements, and they are, in the main, somewhat lesser editions of European artists of the first rank. In architecture alone, in the work of Louis H. Sullivan and Frank Lloyd Wright, we have led, set standards and determined forms. This is particularly true of Mr. Lloyd Wright, whose creations have revolutionized architectural conceptions and forms, in both Occidental and Oriental spheres.

The two architectural exhibitions now being held at the New School of Social Research and at the Modern Museum of Art, in the interest they create and the people they attract, are significant exemplars of this interest in architecture. They are both stimulating examples of a newer exhibition form, disturbing to complacency, arresting in their indication of the social content inherent in all architecture. That at the New School, arranged by Mr. Lawrence Kocher, is an accentuation of contrasts, with an element of fun in the juxtaposition of displays. Here are shown the old and the new, the aim being to make the new more explicable. By means of photographs of wearing apparel, conveyances, sports garb, allied in time to historic periods of architecture, with which they are shown in association, a contrast is created by placing with them modern modes in fields of use and action, and with these, in turn, modern architecture and decoration. The clear purpose is to indicate that unity of housing and decoration with living, its activities and appurtenances, is essential to a rounded civilization. Accompanying the series of demonstration posters, which have amusing qualities as well as interesting and pertinent ones, there is an exhibition of the work of a selected group of architects, identified with design in the modern manner. The work shown includes designs by Walter Baermann, one of the significant figures in the small architectural group who seek to evolve an architecture around elements of structure and use; Joseph Urban, who combines an ability in stage craft somewhat redundant in quality, with a youthful interest in newer and fresher forms; William Muschenheim, whose interiors show clarity and taste; Lawrence Kocher, who with Albert Frey attacks the problem, important to all of us, of the minimum cost house; Raymond Hood, Alfred Clauss, Kastner, Howe and Lescase, and others. The models of dwellings, particularly those of Messrs. Kocher and Frey, and that of Mr. Baermann, are ingeniously developed and serve to clarify the aesthetic quality of the designs and to indicate their functional basis. It is a stimulating exhibition and presents not only aesthetically developed projects but shows the modern architect's ability to grapple with social problems related to minimum cost housing and group planning.

The exhibition at the Modern Museum is illustrative of a number of ideas, but predominantly it impresses by its showmanship. In both exhibitions, but more completely in this instance, the display quality, a development of modern advertising, is well exploited. This exhibition at the Modern Museum arranged by Mr. Philip Johnson would appear to have two purposes: one that of making popular the architectural lineage of Louis H. Sullivan and Frank Lloyd Wright, as descending from the work of H. H. Richardson (the designer of Trinity Church, Boston, and of the now demolished Marshall Field Wholesale, Chicago); and the other to show the development of the skyscraper in its early days. In addition to the work of Richardson, Sullivan and Wright, there is also displayed a quantity of photographs of Chicago buildings of the period prior to 1900, and of interest in a structural sense as related to skyscraper developments. The aesthetic aspect of these last buildings is of no great consequence excepting the splendid Monadnoch Block of John Root.

In contrast with the exhibition at the New School, this exhibition is entirely retrospective and historical. It is an interesting display and its particular significance is in its relationship to present-day architecture, called modern, as the international movement of that name had its sources in the Chicago work of Sullivan and Lloyd Wright. The models here, as in the New School exhibition, are of particular interest. In this case they are used to demonstrate the pre-steel frame construction, as well as that construction in its intermediate and fully developed forms. They are adequate

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additions to an interesting showing, and are the work of Mr. Alfred Clauss.

The bibliography and explanatory notes, accompanying the display photographs, are readable, informing, and indicate considerable research. Some comments, however, seem a shade immature and leave one in doubt as to the purpose Mr. Johnson had in view. Both exhibitions have a freshness that is in pleasant and healthy contrast to such pretentious affairs as the exhibitions of the Architectural League. Granting the limitations of some of the newer work presented and a marked variation in its quality, dullness is not a characteristic of either exhibition, in display or work shown.

The Mediatrix of Grace

Men in these our days, be it noted, do love Our Blessed Mother because they sing to her, in the Latin tongue, *O Mediatrix Omnium Gratiarum!* And our Holy Fathers, the Popes, having late reminded us that she is also our *Co-Redemptrix;* and that likewise, because our Redemption is by sacrifice, and sacrifice a priestly work, she is somehow the *Priestly Virgin, Virgo Sacerdos, la Vierge-Prêtre*: it has seemed good to a certain word-craftsman to make this tapisserie, out of the Holy Pontiffs, out of the Holy Council of Chalcedon, out of Saint Bede who writes a lesson for her Office, and out of Saint Chrysostomus and many a learned doctor of our own times. May it be pleasing in her lovely and merciful eyes; and may all her daughters, unraveling it, guess what mysteries, mayhap, may yet be shared in heaven—through her and with her and in her through whom we have our All. Now the piece should commence like this:

The Mother of Christ the Priest and of His royal and priestly people,
The consecrate Virgin, first Maid of immolation, the Spouse of the Spirit who is sacrificial Fire,
The sorrowful Mother ascending the steps of the altar of Golgotha, and standing between us and God, between earth and heaven,
The Madonna uplifting the Bread of Heaven in Bethlehem the house of bread;
The refuge of sinners, of Magdalen and Peter, of Teresa and Gabriel, with love for the strong or the feeblest,
Our mystical and golden temple, the ark of our covenant, the spiritual chalice and tabernacle of the Incarnate Word,
Being participant in her Son, the Priest, the King, the Prophet, surely no less than men who are her children,
Is Priestly Virgin truly, as she is His Prophetess and His Queen.
"*Be it done unto me,*" she says, not as God said, "*Let there be light,*" but as a priest says, "*This is My Body.*"
"*They have no wine,*" she says as a priest would say, "*This is the cup of My Blood.*"
And like the *Dominus vobiscum* her hands dispense the rains of His graces,
And like the *Agnus Dei* she is the sign of peace and longing,
And like the *Domine non sum dignus* she is the Magnificat of exultation,
Priestly Mother, O bless us with your tender Son!

She has put on the chasuble of the sun, and her stole of stars, and she takes the horns of the slender moon for her candelabrum,
And she walks in the way of the Light of the world, the sick lie in wait for her passing,
For she brings our daily bread and the oil that anoints all fevered foreheads,
The balm of all pierced hearts and the chrism for all our fears.
And she bears sweet charities like a seamless garment,
Full of lilies of the field and of five-for-a-farthing sparrows,
Down forbidden alleys and over flat hills by paths forgotten,
And the urn of living water by which death is immortality,
Closing eyes like the eyes of Joseph:
Jesus, Mary and Joseph, assist me in my last agony.
May I breathe forth my soul in peace, with you.

In her is the Church Imperial, the Teacher and Sanctifier.
She is Shepherdess to the Pastor of the pastors of the sheep.
Out of the fold of her heart she leads us like guarded words,
Sentences of the Word Who is Jesus,
For she is the abode of wisdom and all echoes,
Hers is the speech of Jesus,
Thus paused at the Aleph and caressed the Lamed
When first they opened, the lips of the True.
And she is seated with prophets and doctors,
Armed like a Queen with a glittering army,
And none have spoken as she has been silent,
Theotokos, destroyer of heresies!
Homoousia to the Truth Incarnate!
Mother to the Word.

She is the morning star of all our nocturns.
She is Vesper kindled at each evening bell.
The virgin earth. The miraculous shower. The midnight and dawn and the field of wheat unblighted.
The vine of Engaddi. The threshing-floor and wine-press of Sion on the hill.
She is of the Host immaculate. She is the water in the wine of our only offertory:
Virgin-victim with Jesus, daughter of her Son.
Like her children, the brothers of Jesus,
Like her sisters, the sisters of Jesus:
Priestly Virgin in Jesus,
At the right hand of Jesus at the right hand of the Father.
Whence she shall come, O tenderness of Jesus!
In the resurrection and the judgment
And world without end. Amen.

FRANCIS BURKE.

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AN APOSTLE OF JUSTICE

By CUTHBERT WRIGHT

"I AM VERY young and despised; but I forget not thy justifications. Thy justice is justice forever: and thy law is the truth" (Psalm cxviii, 141-142). . . .

Among the many forgotten oddities of the Victorian era no one, surely, was stranger or has been more relegated to oblivion than Mr. David Urquhart, Highland squire, Tory Member of Parliament, founder of the Workmens' Committees on Foreign Relations, implacable enemy to Russia and all her ways, unofficial ambassador to the Vatican Council, and friend to King William IV and Pope Pius IX who called him "nostro Urquhart." It was a singular career in many ways, always directed by one ideal—the education of states and peoples in what Urquhart called international justice. And the oblivion which now surrounds him seems the more flagrant when one reflects that much against which he spoke and agitated has since come to pass, including the World War and the sinister indirect supremacy of another Russia, another, Urquhart would have said, yet always the same. "The catastrophe," as his Catholic biographer, Gertrude Robinson, has written, "has come upon us . . . and is the result of those principles of international iniquity against which his voice was raised in and out of season." "Labor leaders," she adds, "religious teachers, mediaevalists, Guild Socialists, promoters of the League of Nations, those who for one reason or another hate the terms of peace, all speak his language now."

His voice was raised particularly out of season. He had a positive genius for seeing any international question with a different eye from those of his diplomatic superiors and most of his British contemporaries. In such matters he was almost ferociously contrary, and save for a few devoted followers he had only Time on his side. Like Alice in Lewis Carroll's great book, he had only to walk in the obviously wrong direction, on one occasion toward a Holy House set on a Roman hill, to find himself on the right path. But in the meantime what screams and shrugs from outraged diplomatists and ladies of a "Liberal" persuasion! To the eyes of his countrymen he never failed to take the wrong direction, leading behind him, like an austere Highland piper, a motley and distinguished flock of British workmen, Circassian chiefs, Polish refugees, Uniat dignitaries from the Near East, rare Ultramontane French clergy and resident cardinals at Rome. He is forgotten now, but there was a moment midway in the nineteenth century when he was the rallying point for a whole company of men of good-will.

Did British public opinion, formed and fanned by the government and the press, turn against Turkey after the Crimean War and rave about the Sick Man, Urquhart would cuttingly remark that in Turkey alone might be found the connection between righteousness and public action, religion and politics which the West had been virtuously forgetting since the Peace of Westphalia. Ultimately he imparted this lifelong conviction to the Pope who, on the eve of the Vatican Council, found cause to agree, and wrote the Grand Vizier that "he considered the Sultan his best friend among the sovereigns of Europe." (*Pace,* Mr. Chesterton.) In England, at that moment, the Papacy was regarded as the last outpost of a decadent mediaevalism, while Mazzini and Garibaldi were shining paladins and dispensers of liberty and light. Urquhart coldly affirmed that the Papacy was the one moral force left in Europe, and he regarded Mazzini, Garibaldi and Co. with the most unflattering distaste. Was Russia wooed by Lord Palmerston in days when Lord Roberts was an urchin and Rudyard Kipling had yet to see the light on Devonshire moors? Urquhart reiterated, "in season and out," with a passionate unswerving sincerity, a hatred which was almost holy, that Russia represented the very dogma of evil in international affairs, that "before her, other countries and sovereigns had acted unjustly, but that she acted on the principle of injustice." At the moment of the Crimean War, she was 700 miles nearer Vienna and 500 miles nearer Constantinople than at the death of Peter the Great. The Poles rightly considered her the cruelest author of their ruin; Turkey was like a fly in the web, while M. Thiers regarded her advance with the gloomiest prognostications. Her principal success was due not to military achievement, but to the diplomacy with which she weakened other states by setting them against each other, or by using against them, she the most despotic of powers, the weapon of revolution. Madame de Lieven, that great pal of Georgian statesmen, with her long fingers in every pie concocted at Westminster, was not forgotten. In 1842 Pope Gregory XVI "with a solitary regiment of guards had dared what France, England and Austria with two million bayonets at their disposal had not dared to do—tax the Czar with a lie" (in the persecution of Polish Catholics). In 1863 Urquhart unmasked Mazzini, who took Russian money for his crusade against the Pope's temporal power. "We are on the same line," said the virtuous Joseph, referring to his singular ally. "And what is that?" asked Urquhart. He replied: "Disorder!" Finally, that no honor be withheld from this singular voice in the wilderness of the century, it had been universally decided, at least in England, that the secret of the ages and panacea of government had been evolved in that parliamentary system which so many other nations had envied or imitated. Urquhart thought differently, and uttered his thoughts in phrases which anticipate Mr. Bernard Shaw when he is writing in dead earnest. "Matters of the most vital importance," he said, "which mean the prosperity and life or the misery and death of millions, are entirely withdrawn from the control of those they most nearly concern, and are decided in secret by three or four officials, responsible to no one for their mistakes or their crimes."

Urquhart, who ended his career a friend of Pius IX, never became a Catholic. His conviction that the world had gone astray since the Reformation, and that there is such a thing as an "unjust" war, dated from a conversation with a Mussulman soldier who allowed himself to be driven from a redoubt without firing a shot. War had not been declared by the Porte, therefore to have fought would have beeen murder. Urquhart was painfully impressed by this curious encounter.. "I would gladly have given myself up to justice," he said. Instead, he gave himself up to a lifelong struggle to reëstablish the cause of morality as between nation and nation, and died in the harness, after prophesying Armageddon.

In 1866, while he was living discredited and almost forgotten, in the French Alps, the Pope declared to the bishops assembled at Rome his intention of holding an oecumenical council "to put in order the affairs of the world, which is crumbling into dust because it has forgotten the Divine Law which is the foundation of human society." Evidently this was the voice for which the world and Urquhart had been waiting, but the anger and dismay of certain of the world's great powers knew no bounds. Never was Pius IX so grand as in the interval before the assembling of the Vatican Fathers. There had been questions asked in the French Assembly as to whether the state should not interfere. A certain M. Beust was visibly agitated. France, said her Ambassador, would withdraw her troops.

"Elle peut les retirer," said the Pope.

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M. Beust was opposed to any reference to the civil government.

"M. Beust passera; les canons resteront," the Pope replied.

Urquhart's connection with the council is contained in his own and his friends' letters, with a few important documents in the "Acta et Decreta SS. Concilii Vaticani." His object was that the Pope should define, on the basis of the canon law which then only existed for Catholics, a general law of international morality which would go a long way toward preventing future warfare. Secondary to this was to be the foundation of a great college for the study and codification of the new law, and for the training of men of all nations to think internationally. His first and most significant interview with Pius IX can still be read with a mingled sentiment of amusement and admiration.

"I arrived at the Vatican on the greatest day of my life at twenty minutes to six, and was admitted five minutes later. Having made my reverence, the Pope raised me and made me sit in an armchair close to the one he occupied himself.

" 'Enfin, je vous vois,' he said. 'Dieu vous a inspiré les plus justes vues sur les plus grandes questions.'

"I had in my hand a copy of the Appeal in Latin and of the Canon Law in French, and said: 'Je dépose aux pieds de votre Sainteté l'appel que je lui ai fait au nom du Droit foulé et de l'humanité abrutie.'

"He replied, 'But I have read it; I have it here,' placing his hand on the desk, 'and I approve all that it contains.'

"I then presented to him a petition of the women of Macclesfield.

" 'Que demandent-elles?' asked the Pope.

" 'La restauration du Droit des Gens,' I answered.

" 'Les femmes commencent à jouer un grand rôle,' remarked the Pope."

When they parted, Pius IX, after remarking that "now the first stone had been laid," dismissed him in the following solemn words:

"I will keep you ever in my memory. I will pray God to grant that all may be well with you in this life, and I hope the day will come in the next when in all things you and I will be one."

Everyone knows that Urquhart's Law of Nations (Droit de Gens) was never officially proclaimed by the Vatican Council, but not everyone knows the reason why, nor that his *postulata* were accepted by a Papal Commission, and approved by the Pope before the first thunders of war, and the imminence of the Italian assault on Rome dispersed the council. The delay had proved fatal, but as one of his friends, the Ultramontane Abbé Defourny, said: "The delay was a crime, but the real criminals were those, inside and out, who caused it."

The apostle of international justice died at Naples in 1877. It is easy now to write him down a crank of genius, too easy indeed, when a pale echo of his principles is on everyone's mouth. He had, to be sure, a certain hard security of personal rectitude which, though it removed him many times from the character of the Pharisee, betrayed his Calvinist origin, and did not remove him sufficiently from that of the Puritan. Nevertheless, the man who wrote that "to forget yourself is the first condition of goodness and real enjoyment," had mounted, at least, the first rung in the ladder of a Catholic sanctity. For him the worst heresy was the idea that religion was entirely an affair of a man's soul, and had nothing to do with politics or business. It was through indulging that comfortable and base illusion that people could thank God for an unjust war and an iniquitous peace, that millionaires could speak at meetings for the abolition of Negro slavery, while little boys of six and seven were working for more than twelve hours a day as trappers in their mines.

"The Catholic priests who knew him most infinitely," writes his biographer, "were not seriously disturbed by the fact that he never entered the Church." "He followed up to the heights," said one of them after his death, "the light he had. God will look after him."

COMMUNICATIONS

WHY KILL FOREIGN TRADE?

New York, N. Y.

TO the Editor: May I comment briefly on the article headed "Why Kill Foreign Trade?" which appeared in your issue of January 11.

I assume from the fact that Egypt is mentioned several times in Mr. Crabitès's article that whatever experience he has gained in an official capacity must have been obtained in that country.

I am prompted to take exception to Mr. Crabitès's statement because I have had numerous contacts with Mr. James Hodgson, the former Commercial Attaché in Egypt, as well as his successor, Mr. Charles E. Dickerson. Both of these gentlemen, as well as Mr. Chesbrough, the assistant Attaché, have rendered very valuable assistance to my organization. During the past two years Mr. Dickerson has handled matters for my corporation in the Egyptian market in a way that has aroused my profound respect and admiration. Intricate business problems have been handled and settled by him for our account without delay and to my utmost satisfaction. His keen business sense, as well as his quick grasp of conditions, marks him as an outstanding man in the service. Mr. Crabitès has certainly shown poor judgment in centering his fire on the activities of the Department of Commerce, so far as Egypt is concerned.

In my opinion Mr. Crabitès has handled his subject from an academic rather than from a practical viewpoint. My observations are based on a number of years in merchandising American products in all of the leading trade centers of the world. During this period I have had occasion to contact frequently with both consular agents as well as commercial attachés in various parts of the world and should, therefore, be in a position to pass on the relative merits of both branches, so far as actual sales-promotion is concerned.

I have no criticism to make of our Consular Service. It is composed of high-grade men who are always anxious to protect American interests and who work diligently and efficiently in trying to accomplish this purpose. I do not think, however, that they are properly set to promote American foreign trade, inasmuch as development work of this sort must of necessity be of a secondary nature so far as they are concerned, in view of the numerous duties they are called upon to perform along the lines designated by the State Department under which they operate.

The Department of Commerce, and I am referring now to that part of it dealing with foreign trade, is supposed to devote its full time and effort in trade development. The commercial attachés as a class are all keen merchandisers, well versed in all problems confronting them in the way of opening up new markets, which includes not only a good knowledge of merchandising but in addition thereto, kindred subjects such as shipping, foreign collections, tariffs exchanges as well as many other details that are necessary in order to enable American manufacturers to secure a foothold in foreign markets. In other words,

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the business of the Department of Commerce in the foreign field is being handled by business men whose chief thought is to obtain business, rather than by diplomats to whom business is a secondary matter.

The Consular Service, on account of its connection with the Department of State, must of necessity act very slowly. On the other hand the Department of Commerce, on account of the flexibility of its system, is in a position to be immediately responsive to the demands of American business abroad and to give American business interests 100-percent intelligent service.

The Foreign Trade Department of all of the leading exporting countries is a most important one. All other agencies of the government get in back of it to give it the required momentum. In the writer's opinion the money that has been spent by our government in developing foreign trade has been spent judiciously and has paid dividends in securing an increased volume of trade from abroad. If there is to be any change in the set-up in order to effect economy, why have the Consular Service try to duplicate that of the Department of Commerce? They have never been able to do it as well in the past and they never will be able to do it nearly as well in the future.

If our foreign trade has been killed, it is not due to the causes mentioned by Mr. Crabitès. In my opinion loss of foreign trade is due to politicians who have never made an intelligent effort to understand the needs of the American exporters.

JOHN C. GALLAGHER.

REAL REVOLUTIONISTS

New York, N. Y.

TO the Editor: Since writing the report on the Farmers' Convention in Washington which was published in THE COMMONWEAL of January 11 under the title, "Real Revolutionists," I have gathered additional information in regard to the organization of the Farmers' Convention and the Communists' part in it.

For the last five or six months there has been published down in Washington, D. C., a mimeographed *Farm News Letter* of half a dozen pages, issued once a week by Farm Research, Inc., 515 Mills Building. The *News Letter* contains reports from farmers all over the country, news of mortgages foreclosed, dispossess proceedings stopped by organized effort of the farmers, and organization meetings throughout the United States. It prints any news it can get from any kind of organization which exists for rural workers. This research bureau is run by a Lem Harris who, I am told, is an American college graduate of some income who spent six years or more in Russia working on collective farms and then came back to America to work among or for the farmers of this country, whether as Communist or as free-lance agitator, I don't know. It was his "publicity organization" as it is called, which issued the call to the farmers throughout the country to come to the convention held in Washington in December.

As I stated in THE COMMONWEAL article, 5 percent of the farmers gathered together for the convention were members of the United Farmers' League which is affiliated with the Communist party. Most of the farmers I talked to were indifferent to the fact that there were among them professed Communists, as long as they were bona fide farmers. What they didn't want were "Thirteenth Street Communists," in other words, New York radicals from the central headquarters of the Communist Party at 799 Broadway (Thirteenth Street). The meetings of the convention were closed to keep this element out. If a farmer joined up with an organization affiliated with the Communists, such as the United Farmers' League, they felt that any organization was better than none. Like the Progressive Miners in Southern Illinois, formerly the United Mine Workers of America, who rebelled against corrupt leadership and started a radical organization of their own, they feel strong enough to resist Communists or absorb them. The Progressive Miners because of their strength and their radicalism have been accused of being "reds," but on January 17, the *Daily Worker,* Communist newspaper published in New York, reported on the first page that the Progressive Miners had rejected offers of the International Labor Defense to help in the case of the eighteen miners who are in danger of being convicted on murder charges. Like the Progressive Miners, the farmers may be accused wrongfully of being "reds," but the fact that the convention in Washington was sponsored by a radical or Communist who received training in Russia and who is spending his time and money in gathering statistics as to farm conditions and to promoting farm organization of whatsoever kind, is worth noting.

A minority in Russia accomplished a revolution and a minority is still in control. So this 5 percent of Communists working among the farmers may be more dangerous than the 95 percent believe, especially since a propagandist with means and ability is helping them and since the 95 percent are accepting his help.

A news story in the *Herald Tribune* of January 27 telling of the actions of farmers in four states to prevent foreclosure sales concludes with this paragraph: "The statement by the National Farmers' Holiday Association directors did not touch specifically on use of force in halting farm foreclosures, but added its sanction to 'all organized efforts' and also stated: 'We recognize the necessity of secret organizations in order to cope with certain conditions.'" Which would seem to indicate that the Farmers' Holiday Association, the largest organization of farmers in the West, recognizes the part the Communists are playing.

DOROTHY DAY.

THE BABY RACKET

Cincinnati, Ohio.

TO the Editor: A group of individuals unified by ethics or organization rendering service for a reasonable stipend is not a racket, but when either the nature or necessity of the service is questionable, or the amount charged is excessive, a racket is in existence, according to my conception of the idea conveyed by this word.

The Darsts' first experience in the "baby racket" was similar to our first six, except that the proportions vary somewhat due to locality. They probably lived in Scarsdale or one of the Oranges where a high price paid for an operation may signify superior social status.

Our bills have ranged from $35.00 to $75.00 for the doctor and from $65.00 to $109 for the hospital. When it is realized that the $35.00 fee represented more than a week's salary for the struggling pater familias, the magnitude of the injustice is discernible.

It seems that $7.50 was charged for procuring me, and the hospital was not necessary. The initial effects of the ballyhoo were beginning to be felt then, or there would not have been a doctor. I don't know the date of the lobby but Ohio has a law requiring the attendance of a doctor at a delivery. Maybe this is as it should be. We among many are too overawed by the grandiloquence of professional language (one cannot get abreast of it; synonyms are being coined every hour) and the affected professional presence to have any confidence in any

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deductions we might draw in such matters. However, now the hospital has been thrown in as an added necessity, although I don't believe a law was needed. The result is that now a third- or fourth-class baby costs at least $250, and from latest reports the price is holding on fairly well locally. Of course, we are in the midst of obtaining a new $50,000,000 Union Depot, here.

Some of the profession have been considerably offended by the very mention of fee (we were often more considerably offended some months later over the method of collection), and being very warmly sentimental at a time like this, we were easily convinced that it was probably a sordid topic after all. But, so far, the money issue has never failed to effect the greatest damage afflicted, in spite of the spectral possibilities to the contrary. It took propaganda, salesmanship and coördination to build up these rates, and it will probably require organized resistance, such as community clinics, to combat them.

We have received crueler financial wounds from surgeons than from obstetricians (we hope these terms are still extant). We have paid as generously as $10.00 per minute for a mastoid operation, on one of the children, and earmarked $1,003 of hard-earned remuneration for toil, for distribution among hospitals, druggists and doctors in one year. But since a recent bank balance revealed the startling information that our family as an institution is still solvent, we probably owe fervent thanks to the infinitely wise God and close with the prayer that in the dispensing of the medical profession's vaunted charity, some of the dollars, which in our judgment we should not have paid, will be wisely distributed to some who are truly God's poor.

ALFRED A. CONWAY.

THE TRIALS OF A DEBTOR

Carthagena, Ohio.

TO the Editor: Mr. Ernest F. DuBrul is right, and yet there is something wrong. If the debtor pays his interest faithfully, say 6 percent, the creditor receives his money back in sixteen years and the debtor still owes the original sum.

Now if the creditor would use his interest for consumption, matters would not be so bad. But if he saves it he has to loan out another sum after sixteen years. He has now twice the amount working for him. In thirty-two years he has four times the original sum to bring him interest, or he receives really 24 percent on his original investment, and still the original investment is due him.

True, you may say, the original borrower should have hastened to pay back the loan. But what, if with all his work, he could not make more than the interest? Or even fell back, so as to accept after sixteen years the second loan, and after thirty-two years the third loan? He pays now on his original loan 24 percent and owes four times as much as he borrowed. And all the while the capitalist has increased his capital by the need of the borrower.

Simultaneously millions are in the fix of the first borrower and the lenders reloan the recouped sums. There must come a time when debts simply become unpayable, the lenders holding the notes of indebtedness, but the borrowers' property has not thereby increased in value. On the contrary. If the noteholders now foreclose, millions of properties are thrown on the market, and the properties will not bring what has been borrowed on them.

Would a government then, which is responsible for the high interest charge, in some states as high as 8 percent, hence doubling capital in twelve years, quadrupling it in twenty-four years and increasing it eight times in thirty-six years, do wrong to make the rapacious capitalist cough up at least half by depreciating the currency? Even so the capitalist still gets 16 percent and double his originally invested capital.

There is no other way of increasing one's capital than by work or by making others work. Suppose an acre of land costs $100. When worked hard it may return about twenty-five bushels at the price of $1.00 per bushel. The capitalist takes one-third (at 8 percent, or one-fourth at 6 percent), one-sixth or one-eighth is taken by direct taxation, another sixth or eighth goes for fertilizer and machinery, there are also the indirect taxes, and the man must live. How on earth is he ever to pay the original capital? All his labor goes for a bare livelihood.

Our whole system of interest taking, as allowed by the states, is wrong. Money does not fructify, is the Catholic principle. It does so only through labor. But not all labor can be confiscated in its favor. Our capitalists have reaped long ago all they had coming them. If now their investment is cut down half, and their interest likewise, they are even then getting much more than they gave or are entitled to reap. I cannot see why inflation should be so awfully wrong, since they owe their big profits to state-permission to charge such high interest. Where the state was the cause of this iniquity, the state surely can make at least partial restitution by inflation.

This is my view. Of course there is a great deal of speculative investment. And here the investors may suffer rightly some loss, because they encourage borrowing and because here too, they very often have reaped enormous profits by dividends.

I have in mind a certain company. Its stock sold at full value. Owing to good luck and fairly prudent management, it paid dividends twice a year, once 7 percent, once 8 percent, sometimes even more. A friend of mine has doubled his first investment after nine years, quadrupled it after fifteen years, and today his original investment is worth $800 per original share purchased. All along he has reinvested the dividends. Would there be any wrong if by inflation his shares were worth $400? If this is done, the danger is that the loans of the company will be foreclosed. The farms on which much of it is invested will not bring more than half the amount for which they are mortgaged, there being any number of farms for sale and hence they are greatly depreciated in value. His investment will probably be worth only $200 if the present situation continues. Will he choose inflation or reduction to one-fourth?

REV. U. F. MUELLER, C. PP. S.

THE CATHOLIC PRESS

Detroit, Mich.

TO the Editor: In THE COMMONWEAL of December 21, 1932, appears a letter by Mr. Alfred W. Hommel in which he says that Boston leads the way in establishing an outdoor Catholic magazine and news stand.

It may be of interest to know that such a stand has been operating successfully at 1224 Library Avenue, Detroit, since August, 1931. It is this Detroit stand that has been somewhat widely commented on in the secular and religious press, chiefly because almost a score of recorded conversions resulted from the first few month's operation of the stand.

The sponsors of the Detroit Catholic News Service sincerely congratulate Mr. Hommel on his Boston enterprise; but, in so far as available data goes, Detroit's effort in this form of Catholic Action antedates that of Boston by over a year.

HENRY B. SULLIVAN, *Acting Secretary,*
Detroit Catholic Bulletin News Service.

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THE PLAY AND SCREEN

By RICHARD DANA SKINNER

Rasputin and the Empress

I STILL insist, with due obstinacy, that the screen has become preëminently the medium for re-creation of historical or legendary events. The brilliancy with which Noel Coward's "Cavalcade" has emerged on the screen should be quite enough proof of this, becoming, as it does, far more than any episodic play could possibly be, and giving the authentic feeling of the length and breadth of empire. Now I cannot say that Charles MacArthur's story of the last years of the Romanoff dynasty is a comparable feat. In spite of the undeniable glamor of the three Barrymores, Ethel, John and Lionel, the screen play itself lacks the sweep of "Cavalcade." It is too much concerned with the myth and legend of Rasputin to catch the true feeling of a great nation. There was a chance here to do for Russia what "Cavalcade" did for the British Empire—that is, to start with the disillusionizing days of the Russo-Japanese War, to carry forward through the days of high and tottering empire, and to approach the climax of the Romanoff tragedy through the cumulative perspective of these strange years. There have been few such epics in the world's history as the turbulent years in Russia from 1904 to the final utter collapse of a three-hundred-year dynasty. But Mr. MacArthur has ignored this larger canvas, and has begun his tale in the year before the outbreak of the Great War.

Once we face and accept this self-imposed limitation, the production of "Rasputin and the Empress" attains the point of tolerably good entertainment and at times a certain tragic dignity. It purports to tell the story of the chain of circumstances through which Rasputin, a peasant with criminal record, was able to pose as a man of God with strange healing powers, and through his hypnotic control of the little Czarevitch, achieve the power to control the destiny of Russia. The truth of the Rasputin legend will probably never be known, but Mr. MacArthur's reconstruction of it at least rests clearly on three assumptions, that Rasputin was not a priest but an imposter with the power of good old-fashioned hypnotism to help effect certain physical cures, that his hold on the Empress came about and rested exclusively upon his cure of the Czarevitch and had none of the vile implications of the early post-war legends, and that both Czar and Empress were at all times sincerely seeking the good of their people and would have saved the country from many fatalities if Rasputin had not surrounded them with his creatures and thus shut them off from any clear perspective of events. These alleged facts may not represent the ultimate verdict of history, but they have at least the merit of plausibility.

The picture begins with the solemn religious celebration in honor of the three-hundredth anniversary of the Romanoff dynasty, a year prior to the Great War, and the assassination of one of the Grand Dukes while the ceremonies are in progress. It then gives us a number of charming pictures of the family life of the Emperor, up to the trivial but tragic moment when the little Czarevitch falls and scratches himself while at play. It is this incident which reveals his fatal inheritance through the Czarina of the "bleeding disease." The doctors are baffled. Princess Natasha, one of the Empress's ladies in waiting, then brings in Rasputin, the "holy man," by whose pretenses of God-given power she has been completely taken in. Rasputin, by a device well known to hypnotic practitioners, hynotizes the little Czarevitch and thus brings about a stoppage of the bleeding. Bit by bit, Rasputin realizes the hold this "miracle" has given him over the royal family and the affairs of the nation. From then on, the tragedy moves swiftly until the eyes of the Empress herself are opened, and the death of Rasputin is brought about by a few loyal retainers. But his end comes too late to save Russia and the imperial family. The people have been pushed beyond tolerance. The picture ends with the shooting of the Czar and his family. With Lionel Barrymore as the mad Rasputin, Ethel Barrymore as the Empress, John Barrymore as the loyal Prince Chegodieff, Ralph Morgan as the Czar and little Tad Alexander as the Czarevitch, the main parts are handled with dignity and power. The pity is that a far greater film could not have been made from such unexampled material. (At the Astor Theatre.)

Autumn Crocus

THIS much belated review of "Autumn Crocus," one of the season's moderate successes, is justified chiefly by the fact that a pointless play by C. L. Anthony happens to be the vehicle for introducing Francis Lederer to American audiences.

Mr. Lederer is a Czech whose marked abilities have carried him across the Continent of Europe and to London and finally to Broadway. He has exuberant vitality, the ability to be charmingly naive and boyish without seeming absurd, and a delightful ease and informality. I imagine that the stage will soon lose him to Hollywood, where special scripts will be written or chosen for him of the kind which make a slight foreign accent a logical part of the dramatic scheme.

In "Autumn Crocus" he plays the part of a young Austrian innkeeper who acts as "mine host" to an oddly assorted small crew of German and English tourists, and proceeds to fall in love with a mouse-like English school teacher of thirty-five. The romance lasts only twenty-four hours until the little school teacher discovers that he is already married. Since the play ends in renunciation, it might have been an honest saga of the little school ma'am's one and only romance and disillusionment, but as it now stands, "Autumn Crocus" is merely a charmingly written and acted play of lost values and wrong-headed emphasis. (At the Morosco Theatre.)

Opera in Distress

THE OFFICIAL announcement issued by Paul D. Cravath, for the Board of Directors of the Metropolitan Opera Association, that unless the New York public raises a guarantee fund of $300,000 the Association will not renew its lease on the Opera House after the present season, is of extraordinary interest. That the one remaining opera house in the United States, and the premier operatic organization of the world, may cease its activities is little short of appalling. One by one the great opera houses of America have closed their doors; the Boston company was the first to go, and this year the ones in Chicago and Philadelphia followed suit. But the Metropolitan, the oldest and the most distinguished, has managed to survive through the reduction of salaries and the length of the season. The Metropolitan has its roots in the past, and deep in the soil of art and of humanity. Opera may not be the highest of the arts, but it has provided solace to millions and is today perhaps the only remaining fairyland where men and women weary of so-called reality, may lose themselves in the magic of romance. Granted that opera is an inferior form of music, though many of the world's musical masterpieces have been cast in this mold, it is invaluable as a connecting road to the higher forms, which many would never know if the magic of the stage had not led them to that knowledge. And so everyone who has the least interest in opera or in music must help in this crisis, to see that the Metropolitan does not close its doors.

GRENVILLE VERNON.

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BOOKS

Matins and Lauds

Why Birds Sing, by Jacques Delamain; translated by Ruth and Anna Sarason; decorations by Prentiss Taylor. New York: Coward-McCann. $2.50.

A LONE chimney-shaft is pouring out smoke in gusts as though aware that it is evening and already time to bring the job to an end. Back is a clear sky turning to dimness on one side and keeping refulgence on the other. Swallows are pursuing each other, apparently for the sport of the thing, and, on a chimney across from where I sit, a blackbird perches and sings his varied song. This city, with its many gardens, is populous with blackbirds. I suppose this one has had a nest in a garden behind the street. He seems to feel that he needs space for this farewell song of his, so he mounts the chimney-pot, giving himself the most commanding position in our area. Before I am quite prepared for its ending his song is finished, and he flits away; when I raise my head again the blackbird has gone, and a pigeon is upon the chimney-pot.

The singing blackbird, the screaming swallows, the satisfied pigeons have given the evening an interest that I want to prolong. So I take down the charming book that I have read through once, and that I read pages of now and again, on occasions like this—Jacques Delamain's "Why Birds Sing." I find a page on which he speaks of the birds' concerts in the present period—late June: "April and especially May have known the apogee of their songs, and yet at no moment, perhaps, is the charm of their voices more subtle than in the evenings of late June, when a little lassitude already appears in the singers." The last time I referred to these pages was in April. As I walked down a street I saw the men who were standing in a bread, or, rather, in a soup, line, gazing upward intently. Very far above the city was a flock of birds. What were they—wild-geese, cranes, storks? Their formation was like an unextended compass, a leading bird at the apex, and as they went on with such steadiness, sometimes pushing out one rank but never losing their formation, they were certainly a sight to lift the eyes. What birds were they that, at such a height, kept so steadily on? In the pages of "Why Birds Sing" I read: "The golden plovers, geese and cranes take more fixed positions on the flight, in a V turned over, outlines of aerial prows. The bird at the head who cleaves the air, sees himself outdistanced bit by bit, and relieved by one of his heartier companions."

The charm of "Why Birds Sing" is not in the information it gives us, but in the sense it brings of companionship with the winged tribes, interest in their fortunes, and entrance to their domains. In this regard it may be compared with "The Wind in the Willows," although one is the work of a naturalist and the other of a story-teller. Jacques Delamain is continually bringing us close to an understanding of what moves birds to sing, or how they guide themselves through the great spaces they traverse; he makes us know their friendships and distrusts, and feel the romance and the care of their love-making, of their home-building and brood-raising. He feels that he has a right to know their private affairs. "What goes on," he pleads, "in those strange secret meetings of magpies, held during the winter? There they are, about ten of them, gathered together in the thickness of a pine-top. A brisk chattering, soft and confidential, enlivens the dark mass of the tree. In spring, without violent combat, and as if the new unions had been arranged in these assemblies, the magpies will go off, in pairs, to choose the elm or poplar which is to bear the big nest of twigs."

He is continually telling us something that shows not only his observation, but his brooding, his resolve to understand their lives completely. "A bird is never quite silent," he tells us, "sociable creatures, high-strung, perpetually on the alert, a flap of his wings carrying him off into space, he must communicate constantly with his fellow creatures across the sky. . . . From his throat with its multiple membranes, commanded by powerful muscles, sounds issue forth, different for each species, each sound having a particular meaning." Community life, he shows us, prevents the rise of artistry. "From old church walls, where sparrows nest in flocks, only cheeping issues forth. . . . The flock spirit kills the artist. The chaffinch, in order to resume his outburst of song in February, will have to break with his band of winter companions." He notices how even the best music that the best singers are capable of has the taint of its brute-beginnings:

"Descendants of the Saurians by the winged and lizard-tailed fossil, Archaeopteryx, the birds, having gained dry land after the miry marshes of the secondary epoch, and then having raised themselves into the air, preserve in their voices the traces of the croakings of their ancestors. Even in the finest artists themselves the atavistic taint reappears at times. The nightingale interrupts his most beautiful stanzas with a 'carr' that one might say had come from the flabby throat of a Batrachian. In the blackbird the flaw in the precious metal, a guttural note, is found at the end of his whistled phrase. In the thrush it slips in among the purest cadences in hard, sharp sounds. The melodious warbler starts his song on three raucous notes. The sonorous cascade of the lark, the intimate sweet song of the bull-finch, the clear, silvery one of the linnet, all bear, at moments, the mark of the original tare."

The charm of "Why Birds Sing," like the great charm of "The Wind in the Willows," is in the way it brings us into those retreats where, for some minutes at least, we can be intimate with the creatures of the wild—the embankment of a river, a sunny meadow, an area of moorland; where we may note how "the coat of a weasel shines with a reddish luster," and the water-rat dives "with the noise of a stone cast in," and where "the kingfisher stabs his watery prey in the midst of a splash of little drops." The book is not altogether about birds—it is also about grasses and bushes and bogs—those retreats which can be such worlds of discovery for one who is both fervent and patient.

In the Foreword to the book, Jerome and Jean Tharaud, noting the fact that few nature books have come out of France, and that the writer of this one belongs to a Huguenot family, raises the question, "Which is the better lover of nature, the Protestant or the Catholic?" And answers: "For my part I am rather inclined to think that in a general fashion the Protestant is more egotistical in the Stendhalian sense of the word, and that his escape from himself is made more often toward nature and less often toward his fellow man. . . . Whether we owe this indifference to our Catholic formation or whether it comes more spontaneously from our minds inclined toward analysis and study of man in general rather than attracted to the mysterious forces of nature."

The writers of the Foreword then mention "a book by a Frenchman on birds. . . . All the same, in order not to be dishonest with you, I must acknowledge that my Frenchman has for several generations been a citizen of the United States, that he is, it goes without saying, a Protestant, and that his book, a classic over there, 'Science of Nature in the United States and North America,' is written in English."

PADRAIC COLUM.

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Cash in the Bush

Other People's Money and How the Bankers Use It, by Louis D. Brandeis. New York: Frederick A. Stokes Company. $2.00.

TO THE first edition of this book published in 1914, Norman Hapgood contributed the Preface. To the present edition, he contributes a Foreword of forty-four pages. The purposes of the long Foreword, he tells us, are to describe the working out of some of the human and business philosophy of Justice Brandeis in recent Supreme Court opinion, and to observe "how history has been testifying to the soundness of that philosophy."

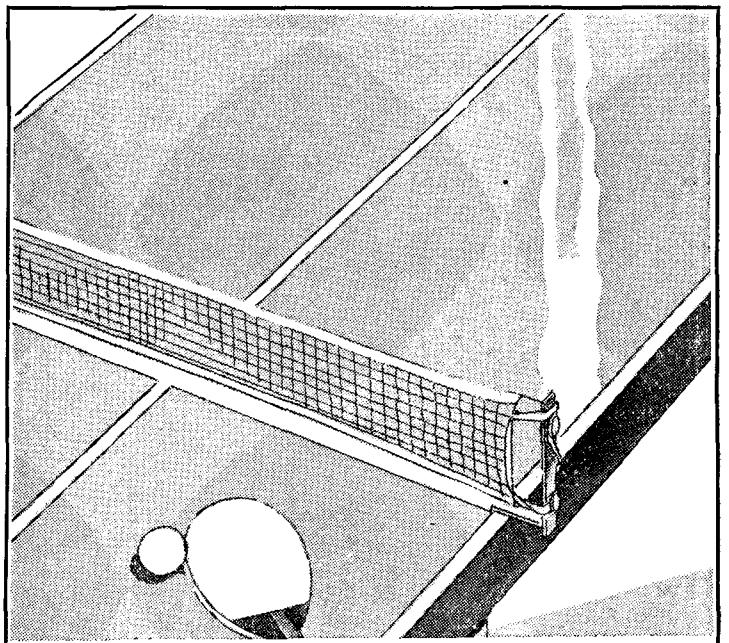
Despite this sound philosophy and its progressive vindication in recent years, the confirmatitn of Mr. Brandeis by the United States Senate in 1916 faced great and prolonged opposition. Ostensibly the opposition came from very prominent lawyers, but its main strength was provided by big business. The reviewer was in Washington at that time and distinctly recalls how the propaganda against his appointment contrived to create the general impression that Mr. Louis D. Brandeis was somehow not quite respectable. Had he been a mere shyster, the general character of the criticism and denunciation visited upon him would not have been essentially different. The episode showed the power of concentrated wealth to misrepresent and bedevil a situation and to deceive well-meaning and otherwise intelligent persons who do not understand the relation of the Supreme Court to industrial questions. Only those who know something about the evolution of the "due process" clauses of the Constitution through judicial construction can understand why business, especially big business, desires to exclude from the Supreme Bench lawyers who would interpret those clauses in favor of human rights and adequate industrial regulation. While the most important cases involving these clauses since Justice Brandeis became a member of the Court have been decided contrary to his judicial and social philosophy, his dissenting opinions have steadily grown in persuasiveness and prestige, not only among social students, but among lawyers. At the present time, his attitude toward the "due process" clauses seems to be shared by all but a majority of the Justices on the Supreme Bench.

The facts, the argument and the conclusions set forth in "Other People's Money" are for the most part quite as useful and sound today as when they were first published nearly twenty years ago. The most fundamental and important chapter is undoubtedly the first, entitled "Our Financial Oligarchy." "The dominant element in our financial oligarchy is the investment banker." Apparently that sentence is still true without qualification. The description of the investment banker's performances in the manufacture of securities, the control of the people's savings and the domination of great industrial enterprises calls to mind Pius XI's words in "Quadragesimo Anno":

"In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure.

"This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will."

In the last paragraph of his Foreword, Mr. Hapgood says:



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NEXT WEEK

BABES IN THE WOOD, by Terence O'Donnell and Dwight Cragun, is a study of "the current phenomenon of a state Socialism rapidly being arrived at by capitalistic processes." Supporting data familiar to nearly every reader of the daily papers but not usually grasped in its social implication, is given to the conclusion of the writers that "there is no doubt that taxes have passed beyond their proper norm as a reasonable source of governmental income, and are now become methods and sources whereby government draws to subsidize other industries far removed." . . . PADRES OF THE TORCH, by E. Francis McDevitt, is about poet-patriots of the days when South American republics were winning their freedom and establishing their enduring ideals, ideals which now are perilously endangered by cynical and rapacious politicians and which need to be newly lighted in the hearts and minds of men. . . . JAPAN AND CHRISTIANITY, by Dr. J. Aufhauser, is an extremely interesting and scholarly account of the reactions of the Japanese people to the Christian religion and the reasons for the few conversions there at present. . . . THOSE WHO HELP THEMSELVES, by Margaret Williamsen, tells of the marvelous resourcefulness of the unemployed in Minneapolis. There an association, the Organized Unemployed, without need for any officious meddling or investigators, and banning charity, has done wonders in providing for its members on a barter basis. This article is of great interest to both the employed and the unemployed. Rather than a gruelling calamity story, it is a story of splendid pioneering accomplishment. . . . REMAKING NEW YORK, by Don C. Seitz, is a pithy and colorful historical account of the plan to make New York City a city state, going back to early times. It places the blame for the city government being made the hodgepodge it has become.

"The great contribution of Justice Brandeis has been to understand our machine age, and in the irresistible advance of technique to demand loyalty to the eternal laws of the spirit." No one who has even a moderate acquaintance with the opinions written by the Justice since he became a member of the Supreme Court will doubt the second clause of this statement, and no one who has taken the trouble to analyze the industrial facts involved in those opinions can fail to realize the truth of the first clause. A striking illustration of this comprehensive acquaintance, not only with our "machine age" but with American industrial history, is indicated at the opening of Chapter Seven of the volume under review. The author quotes from a letter from J. P. Morgan and Company to the Pujo Committee the assertion that "practically all the railroad and industrial development of this country has taken place initially through the medium of the great banking houses," and immediately replies: "That statement is entirely unfounded in fact." The remainder of the chapter comprises a brief factual review of the early stages in the development of all the great industries of the United States and provides a devastating refutation of the statement. No wonder that the members of this firm and all the other wielders of "despotic economic domination," to quote the words of Pope Pius XI, were opposed to the elevation of Mr. Brandeis to the Supreme Bench. Precisely because of Justice Brandeis's minute, comprehensive and profound knowledge of our industrial system, particularly of its mergers, combinations and banker domination, his book, "Other People's Money," continues to be quite as useful as when it appeared in the first edition.

JOHN A. RYAN.

The New Herder

Der Grosse Herder. Supplementary Volume: Welt-und Wirtschaftsatlas. St. Louis: B. Herder Book Company. $9.50.

AFTER three volumes of text, "Der Grosse Herder"—as the new German Catholic general encyclopedia is called—presents a supplementary volume of maps and statistical material. In a foreword the publisher states his conviction that an age of world politics needs nothing more than it does dependable and properly codified information about the world. And for our part we add that if this information can do any good, the new Herder volume is a genuine service to mankind.

The maps are triumphs of German cartography. Legibility and definiteness of color are all that could be demanded, though the European system of printing place names against a contour background may at first distress Americans not accustomed to it. Of special interest and importance are the many valuable industrial maps, which provide a view of the products of the several countries. The map section is followed by the usual catalogue of names, and the technique of reference is first-rate.

Inserted in the volume but separable from it is an admirably arranged and carefully compiled book of statistics concerning the political, economic, geographical and religious aspects of the world states. This book can of course be used for its own sake, or if taken out can be read in conjunction with the appropriate map without the inconvenience of turning forward and backward. It is a neat device which exemplifies very well the pains which have been taken to render the new Herder ultra-modern in every desirable sense. When one bears in mind what is offered, the price seems more than reasonable. Doubtless this work, like all other achievements of man, has minor imperfections. But as a whole it is a masterpiece of lexicography which all Catholic libraries in the United States ought to acquire.

T. C.

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Resurrected Souls

The Bride of Quietness, and Other Plays, by Oscar W. Firkins. Minneapolis: University of Minnesota Press. $2.00.

FOUR plays, the first of which gives title to this book, are rare to the point of perfection in their kind. And the kind is, in my own book experience, unique. They evoke spirits of great English writers so individual one would have said their essence could not have been reëxpressed but by returning ghosts. Yet it is not the speech of revenants we hear, but of live men and women, dealing with presently imagined situations completely new to their recorded thought, but ringing true to what their most developed work reveals: so that we seem to hear authentic dialogue of Keats and Fanny Brawne; the Browning lovers; the strange Brontë household; Pepys and his wife, with figures of their day. Could any dramatist assemble a troupe of resurrected souls more differing in temperament? Yet Mr. Firkins has so well assimilated each that there is no false note in the whole book. A writer of such understandingly creative potency can ill be spared today. But he died on March 7, 1932. One pictures him, with reverence, meeting the men and women into whose minds and hearts this volume shows he entered before death, and being greeted by them as their friend. But our world is immensely poorer for his passing to the shades.

"The Bride of Quietness" is, possibly, the greatest triumph of the four. For it goes back to Greece, and conjures up a sculptor who might chisel such an urn as gave Keats models for his magic words. Throughout the little drama, shifting in place and time, love of the unsubstantiated vision of their dreams lifts first Greek sculptor, then the English poet, above the passing love of women's flesh. They let that go, that they may see the travail of their souls take shape to "tease men out of thought as doth eternity." Keats made the vase he dreamed immortal; so one needs not to ask if it were ever actual before his eyes. Now Mr. Firkins calls to life before our fascinated gaze the imagined carver of that elusive bride. Not only does his artist's wisdom let the unravished maiden follow "to the sacrifice" that lover, who "though winning to the goal" will "never kiss"; while he himself stays, with his chisel, to record their passion's longing, still unconsummate, which would have left their hearts "high-sorrowful and cloyed," after the way that earthly passion knows. His choice expressed in stone, he has the masterpiece follow his corpse into the tomb, where the released carved figures speak to his unstopped ears the truth he had divined. Two of the scenes take place in Greece, in the fourth century B. C.; the third in Greece, after two thousand years, when the vase is abducted by Englishmen; the fourth takes us to Keats and Fanny, looking upon its acquisition in the British Museum, where—when Fanny goes—the figures speak to John, as they had done to their creator in his death; the last scene, once again in the Museum, when the vase shows a crack, coincident with the time of the poet's death in Rome. Keats himself could not have chosen words to clothe his fantasy more fitting than are here used by the dramatist to bring him back to us. Who was it said that art is feeling, passed through thought, and fixed in form? Such was the art that informed revocation of these spirits of immortal dead. Will any follower in his footsteps now be able to call back this later master, who has joined their troupe?

Of the three other plays, "Empurpled Moors" seems to me most intense and beautiful. It deals with crucial episodes, revealing the three Brontë sisters, Branwell, their weak brother, and the stern dominating father of genius nourished, as well as bred, by Yorkshire moors. These episodes are, the Note tells

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their readers, pure invention. But one who lived among them could have chosen no scene more realistically to portray five natures hewn from the same quality of rock, but fashioned into very different shapes.

The Brownings, with their love and their romance, and the ever-human Pepys and his wife furnish delicious comedy. In reading, it would seem the last three plays should "act" as well as they have read—to me. I'd like to see them played. "The Bride of Quietness" I do not wish to see, but it is joy to read.

MARGARET KENDALL.

Minus Spinoza

Blessed Spinoza, by Lewis Browne. New York: The Macmillan Company. $4.00.

THIS book should have been called "What Is Not Known about Spinoza." It is a biography of Spinoza with Spinoza left out. We have recently had lives of Shelley, Byron and Goethe which tell us everything about their subjects except for the slightest indication that they were poets. So now we have the life of a philosopher by one who has little concern with the philosopher's philosophy. Worse than that, it is a life which does not even reveal the man behind the philosopher. This is particularly sad because the book is the most sincere which the author has yet produced, having behind it a great amount of honest research and written in a serious style that makes none of his customary concessions to popularity.

The known facts concerning the career of Baruch Spinoza would furnish material for no more than a slender brochure. Mr. Browne has eked them out by going far afield into the history of the period with long accounts of the condition of the Jews in Spain, in Portugal, in Holland, their political and social status and their educational system. But after having established this Belasco-like mise en scène, when he brings on his central character the latter unkindly refuses to remain on the stage and disappears as swiftly as an embarrassed author after a curtain call. Mr. Browne hales him back, there is a momentary colloquy, and the unhappy philosopher once more takes flight.

The first half of the book consists, as the author honestly confesses, of "possibly" and "probably." Spinoza "may have" done this or that; "in all likelihood" he felt about it thus. With the latter half of the philosopher's life, where information is more plentiful, the author's account becomes more positive, but even here there is nearly complete failure to correlate the external facts with the internal development.

The real life of Spinoza, perhaps more than that of any other character known to history, was almost exclusively a life of the mind. Interest centers necessarily upon the source and development and significance of his ideas. With such problems Mr. Browne is unfitted by his propagandist temperament to deal effectively. Mediaeval thought, the profound influence of which upon Spinoza has been so well shown by Richard McKeon, according to Mr. Browne "had either stumbled in the frozen ruts of Aristotelian logic or it had slithered in Neo-Platonic ooze." Such stumblings and slitherings are of course unworthy of serious attention. Descartes is handled a little more sympathetically but no more intelligently; three hasty pages suffice to sum up his philosophy and his all important influence on Spinoza. Thus divorced from its background, the thought of Spinoza is presented by Mr. Browne, so far as it is presented at all, in its most crude and obvious form. Nor is it an adequate defense to say, as the author does, "This is a biography, not a philosophic commentary, and we must confine ourselves to the facts of his life." There is no such thing as "a biography" in the abstract;

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the biography of a poet, a statesman, or a philosopher, or of anyone else, is a failure unless it integrates the mere facts with the specific essence and central drive of the character with which it deals.

It would be unjust to a pretty bad book not to mention that wherever the congenial theme of religious persecution enters into his story Mr. Browne writes forcefully and well. In fact, any form of persecution inspires his pen to its best efforts. His account of the tragic overthrow and murder of the De Witts, Spinoza's liberal protectors at the Hague, could hardly be bettered. His appreciation of the grandeur of Spinoza's own liberalism in an age of almost universal intolerance is all that could be desired. If one were content to look upon Spinoza merely as an earlier and less aggressive Roger Williams or William Penn, Mr. Browne's book would perhaps almost suffice.

ERNEST SUTHERLAND BATES.

A Scientific Poet

The Captive Shrew, and other poems of a biologist, by Julian Huxley. New York: Harper and Brtthers. $2.00.

THESE verses by the British biologist who is considered by many so devastatingly clever—just that, devastatingly clever—lead one to the conclusion that he is perhaps a little muddle-headed. He says all sorts of devastating things in jingles, reducing everything to the unalterably known things of science—perhaps he has not noticed that the core of agreement of science, not to speak of the vast margins where there is no agreement, as well as the vast beyond where there is not even any knowledge or potential of ever knowing with finite means, changes every year like the ladies' hats—then he confesses on page six to hearing voices in the night. He hears a voice up in the air, and it is echoed everywhere, in all the corners of the sky; out of the north it comes and in the south does die. That is usually a bad sign, to be hearing voices like that. It turns out happily, though, for it is only a little bird he has heard, flying over Oxford. That's rather nice, though it does seem to bother him, for his last words in the poem are, "that voice within my head would shrill." That's too bad.

In the title poem, he says,

> "Truth was never prisoned yet
> In cage of Force, in Matter's net."

(The capitals are Mr. Huxley's, but the thought seems vaguely reminiscent of somebody; possibly it's Shakespeare.) Later in lines to a dancer who quite thrilled him, he says that he is

> "Weary of plodding science, where the vision
> Must for achievement clothe itself in clay,
> Where there is no completeness past revision,
> But fact on fact for ever and a day."

This would seem to indicate that his idol, and the idol of all those bright young, starry-eyed things that see in science the Word that was in the beginning and shall be world without end, is an idol of clay. When he is relaxed from his apostleship and has the proper attitude of humility and benignity of the intelligent person, he writes quite charming, naive things. The dust jacket on this book says that he won the Newdigate prize for poetry at Oxford "and is constantly being asked to read his verse before a variety of groups." Could that be a warning that he has been asked over here?

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Briefer Mention

Adolphe, by Benjamin Constant; translated by W. Lalor Barrett. New York: The Dial Press. $2.00.

"ADOLPHE" is a classic example of the French romantic novel, and its interest to litterateurs is increased by the fact that the story is virtually autobiographical. The unhappy and unlawful love affair which existed between the author and a prominent literary woman is here analyzed in a manner which render the book ancestor to the long list of studies in amorous passion that have engrossed readers of the literature of France. Mr. Barrett has translated both the story and the introductory essay by Sainte-Beuve very well indeed. Yet it is difficult to believe that the tale can have much appeal for the modern reader, who has at his disposal so much of the same kind of thing done so vastly better by Paul Bourget.

Saint Vincent de Paul: A Guide for Priests, by Abbé Arnaud d'Angel; translated by Rev. Joseph Leonard, C.M. New York: P. J. Kenedy and Sons. $2.00.

THIS is a good translation of an excellent treatise. Intended as it is to guide the priest in saving his soul, it considers him in his vocation, prayer, study, temptations, relations to his fellow priests, parishioners and temporal affairs according to the example and instruction of Saint Vincent de Paul who is very often quoted. There are not many books on the market that will serve the priest as well as this one during retreats, for meditation and spiritual reading. A subdivision of the long chapters and a topical index would greatly enhance its value.

Christianity and Civilization, by Rev. James M. Gillis, C.S.P. New York: The Paulist Press. $1.00.

THESE discourses should be read by many and reread by an equal number. It was well that they were republished in the present attractive and permanent form. Father Gillis tells the truth plainly and interestingly in popular style. To him, "one only thing could possibly stop Christianity dead in its tracks and that is an excess of caution. . . . Discretion is very well, but we must not have too much of it. . . ." This is his motive and guide in his fight against paganism now again contending for the mastery of the world. The author touches very actual topics and places pagan thought in juxtaposition with Christian teaching, divine example and precept. The volume is well done and a credit to so able a writer and preacher.

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